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JANUARY 1916



CONTENTS

Practical Training for Perpetual Youth, <i>Harry Gaze</i> . . .	1
Love's Unity (poem), <i>Edith Pamela Briggs</i>	20
The Study	21
As the Angels	22
Sons of God	24
The Right to Live	27
Overcome Evil with Good	28
Answers to Questions	30
Questions	31
Love, <i>H. Eardley</i>	31
A Prayer, <i>W. K. M.</i>	37
Regeneration and Civilization, <i>H. T. Wiegel</i>	38
The World Awaits the God-Man, <i>Ida M. Mingle</i> . . .	42
Sunday Lessons	47
The Call to Repentance	47
Rejection of the New Dispensation	49
A Sorrowful Outlook	51
The Great Light of the Soul	54
Society of Silent Unity	57
Class Thought and Prosperity Thought	57
Count It All Joy, <i>Edna L. Carter</i>	58
Extracts from Letters	61
A Prayer Proclaiming the Coming of the New Race	65
Demonstrations of the Law	70
The New Language of the New Race in the New Earth, <i>John L. Chesnutt</i>	66
Publishers' Department	80



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PRACTICAL TRAINING FOR PERPETUAL YOUTH

*A lecture given in Unity Auditorium, Kansas City, Mo.,
October 10, 1915, by HARRY GAZE.*

Introduction by E. V. Ingraham.

Mr. Ingraham—We are constantly hearing of the possibilities of man, and there is a particular reason why he does not show forth more of these possibilities; and that is because he has what he calls an "ideal consciousness" and an "active consciousness." That is, he has on one side of his nature a consciousness wherein he dreams dreams and sees visions of himself and his own powers and possibilities, or what he feels and senses he should manifest, and then, on the other hand, he has a certain consciousness which is his standard of action. That is, his rule of active life is different from his consciousness wherein he senses and feels and discerns his greater powers and possibilities.

In order that man may show forth this greater efficiency which he aspires to, this ideal consciousness must be brought into such relationship with what we may call the "body-consciousness," or that through which ideas are expressed, that it may become the impulse which governs the activity of the individual. And so this evening, in our silent meditation, let us keep in mind that this meditation is for the purpose of bringing this ideal consciousness down into this plane of active affairs, that it may be the governing or moving force back of our everyday activity.

We recognize that the mere dreamer is not of any great practical value in the world. We say, as a rule, that he does not amount to much. And then too, we recognize that the man who is what we call wholly material, who deals only with active affairs, never gets very much out of life. So man's proper state is that wherein his ideal consciousness comes into a close relationship with his active life.

Now tonight, as we meditate, let us see if we cannot open the way for that ideal consciousness, that it may so penetrate and permeate the very texture of our being that when we go forth from here it will be with a new spring in

our walk, with a new vim in our activity, with a new inspiration in our whole being, and instead of moving according to limited human standards, let that new consciousness inspire to renewed energy and activity.

In taking up this meditation, let us use this idea: "My illuminated spiritual consciousness" (and that is the consciousness where we discern or feel our sense of our greater power and possibilities) "now becomes the moving consciousness in all of the active affairs of my life."

(Silence)

Mr. Gaze—My young and happy friends, I am pleased to see you here tonight, so happy and smiling; to see that I do not have to make an old audience young, because there is now so much of that youth radiant among you. You have been listening to the voice of the Spirit. You have been thinking the thoughts of Life and Youth in great degree, and in that degree that you have held these thoughts, and you have spoken words that correspond with them, you have become young, young with a new youth. Yet, we live in a world where the thought is mixed, where some are thinking the thoughts of construction, and some are thinking the thoughts of destruction.

If we simply negatively follow the outer current of thought, we shall drift, as other people have drifted, sometimes to health and sometimes to sickness, sometimes toward greater youth, and then again a drift toward age; and after a while, an inevitable drift in the direction of age, that is, if we negatively follow the outer tendency of the thought of others; but there is a new and finer and better way, and this is the way of the Spirit, the way of the quickening and awakening Spirit of God in us. This way is to constructively select our thoughts to determine what our moods and our emotions shall be, and to deliberately direct all our energies toward a greater expression of the powers that are inherent within us.

We believe in taking the sweetest and fairest dreams that the heart can conceive of, and weaving these into the everyday fabric of our lives, transforming our lives and re-educating our minds, and actually transforming and re-

moulding our bodies until we see the ideal incarnate. We are here to incarnate the highest ideals that we can conceive of; we are here to bring forth the hidden beauty, to reveal the joy and the power and the splendor of the inner life.

My talk tonight is to be directed along lines that will be practical for actual training for Eternal Youth, while this afternoon I dealt mainly with the motives that we might have for extending, rejuvenating life. And simply for the benefit of those who were not present this afternoon, I will say in brief that the idea was this: that we should seek for a soul-illumination, in order to lead the way to bodily regeneration. We should supply just as strong motives as possible for wanting eternal youth, and not be moved merely by the desire to act and look young and pretty, and to feel buoyant and elastic. We should desire youth because such an expression of eternal youth would be a true picture of the inner Life; because it would be glorifying God in the affairs of everyday life. So, if we have strong enough motives, we may proceed to develop those practical methods in our everyday life that will lead toward that actual demonstration.

I want to say, first of all, that we will not attain such a state as eternal youth unless we are absolutely in earnest, unless we are prepared to awaken our forces to the utmost. We will not attain a state of eternal youth unless we are afire with the zeal of the Spirit. It takes time and intelligence and good work to become a musician, to become an artist, to master any of the arts and studies of life. We plod patiently along the way. We repeat our exercises almost tirelessly, day after day, and sometimes month after month and year after year, and we do not think it is too much work or too much sacrifice if we spend years in becoming a master musician. Now, we want to bring music out of Life itself; we want to make life a song; we want to make mind and body a symphony, a Divine Symphony of health and radiant life, expressed in undying youthfulness.

So we may look for and reasonably expect that there is a work for us to do; that there is a practical training, there

is some actual discipline; that we must not give some casual attention to it once in a while, but we must be prepared to give our very best to this endeavor.

We shall need a certain amount of enthusiasm; not the reactionary enthusiasm of the beginner; not that enthusiasm which carries us up to the glorious heights tonight, but brings us down with a dull and heavy thud tomorrow morning, but that new and high enthusiasm which brings us to the significance of what we are undertaking, and its value not only to ourselves but to the world as a whole. We are here tonight for no common, ordinary, sordid purpose. We are here studying eternal youth together, to go forward to save the human family from death; to save it from weakness and sickness; to prepare the way for human beings who will have more of the God and less of the brute, a race of people who will be super-men and super-women.

Heretofore we thought that could only be worked out by a system of eugenics, which might take many centuries. We thought parents must reproduce good children, their children's children having a little more of perfection, and their children, perhaps, a little more, and so in a thousand years or ten thousand years some real progress might be made along the line of demonstration of the higher life. But this higher thought gives to us this conception: that life is an eternal birth; that we ourselves are in the process of becoming the Christ, and that instead of waiting for many, many generations to pass, instead of simply deferring the demonstration to offspring, it is possible for us to work out this seeming miracle of transformation and become super-men and super-women. Every power that will be in children's children or their children many generations forward is at least inherently within the parent, and all that the centuries could do would be to awaken these powers which are in a slumbering state to a state of dynamic activity. With consciousness enough you can determine them, and what the race has only hoped to do in thousands of years, you may attain to in an appreciable time.

We want to have, then, the true enthusiasm which

comes from an appreciation of the Divine Powers that are within us, instead of a reactionary enthusiasm, founded upon some superficial stimulation. A man can sometimes feel good if he can only get a drink of whiskey. Many women feel splendid if they can only get a cup of coffee or tea. There is but a superficial stimulation in this. You want true life, and that will not come through that stimulation, or physical stimulation, but will only come through your spiritual energies. If you feel it with your heart and soul tonight, and feel the joy and thrill of it, tomorrow morning you will feel still more of it; the next day still more; the next month you will grow into this idea more fully; next year will find you better still at holding the thought, and better still in the demonstration of the Truth. We want that enthusiasm which has a divine foundation.

Sometimes, when I am talking enthusiastically about Eternal Youth, people say, "Isn't that nice to have that enthusiasm." I find my enthusiasm grows. I was enthusiastic about Eternal Youth many years ago. I talked it in Oakland, California, eighteen years ago, and I find I am talking it with more enthusiasm tonight. So I find it is not a reactionary enthusiasm, but one founded upon the Principle. We shall need to feel that just as men train to do great work, just as men train to become strong and magnificent in athletics, just as men train on the negative and destructive side for battle, so we, on the constructive side, and with the constructive ideal, must train ourselves for life, filling and training and saturating our minds with this thought of ever-youthful life till there is not a vibration left of the opposite and negative thought.

Now, this saturation of the subconscious personality with this ideal of life will not come through a chance suggestion now and then, but must be deliberately worked out in periods of silence.

Meditation and concentration are very often considered one, yet we may differentiate between them, so that we have a clearer idea of what we are doing in a given effort. I know many people who sit down, and they say, "I am

going to sit down and go into the Silence and meditate or concentrate, or whatever you call it." Therefore, they have not any clear idea why they are going into the Silence, or why they are going to concentrate their undivided attention. We should have a very clear idea what we are going to do. If we are going to have a thought that will bring us in tune with the Spirit, we will go into the Silence with the Spirit. And if we are going to meditate, we will take some definite thought and keep our mind about that. Meditation will give us a certain liberty, because we will be able to browse about our subject and look at it from this or that angle, and so on. And if we are going to concentrate, we will bring all our scattered forces right to unity, right to one thought, one little narrow field, for the time being. We will think that thought exclusively, until our whole being is alive with that one ideal. We will not permit our mind to wander, but our concentration will be like a searchlight.

Some people have not yet trained themselves until they can deeply feel the thought they hold. One person will hold the thought of physical newness, and it will be simply an intellectual thought about newness. Another will hold that thought so creatively, through his consecration to that thought—in other words, his concentration upon that thought—that his whole being will fairly glow with a vivid sense of that newness. He will feel that newness as a physical fact, and for the time being may forget the idea he had in mind; but the ideal will effectually permeate the body with a vivid sense of newness and freshness.

We know how apt we all are in the world of mind to rove and wonder. We know how apt we are to let our attention fly here and there, until the subject that we are finally concentrating upon is very far from the subject that we selected to concentrate upon. We should drill ourselves, train ourselves, through faithful practice, until we can take a thought of Life, until we can take a thought of Youth, until we can take a thought of Health and hold it until our whole being becomes radiant. You must enter into the spirit of it, and feel you are a living and vital factor in it; that you are it.

For instance, you can take the thought of Strength. If that be an intellectual idea, the thought simply acts mechanically and that avails but little; but suppose you take that thought of strength and you let it take possession of you until you feel you have made yourself one with the very Divine Fountain of Strength; then you will feel you can start upon any work, any enterprise, any undertaking, and that you will gain unfailing success. You will feel that the power is within you to heal yourself; you will feel that you can heal that one who calls upon you for health; you will feel you can rebuild and regenerate your body. Enter deeply, richly into the thought which you select to hold.

So, then, with a mind that is determined to take hold of this thought of eternal youth in a vital way, how can we succeed in demonstrating restored youthfulness or in retaining youthfulness? We want to be able, in the most vivid sense, to think the thoughts of youth, and to visualize that youth, and to gain not only the mental idea of it and the vision of it, but we want finally to enter into all of the physical expressions of life until every cell is touched with the complete realization of that ideal. Every cell of your body—millions though there be—has a power to listen to your word. You say a cell has not ears, a cell cannot listen as the human being listens, but every cell in your body, even the remotest atom of your body, forming the component parts of the cells, is reached by the wonderful telegraphy of life, and your thought of eternal youth, shining and scintillating in your life, is being flashed through a million unseen wires to each precious destination. Verily the cells which compose our bodies are ready to listen to us, ready to obey us, ready to act upon our word.

Science claims today that old age is caused through cellular suicide. Science today claims that the cells of the body get tired of adhering in relationship together, and that there is a sense of separation, and a self-poisoning through this element of fatigue in the cells of the body. Where one takes a real joy in life, where one trains the mind upon the beauty and power of life, there can be no such weariness of

cell life, no such weariness of the thought-life that must inevitably receive it.

And so, we must seek, as a practical method of demonstrating eternal youth, the strongest possible life-instinct. Foster your life-instinct, this love of life, this worship of life. Concentrate upon all things that pertain to life, until you have the most vital consciousness that you can possibly conceive of. In our religious way, in the past, we have often dimmed this life-instinct, because religion has seemed to us to be a thing of death. But today, in our new and higher thought, we realize that religion is wholly a thing of Life. We realize that the Bible is a book of Life. We realize that the one we have called the Great Teacher was an evangelist of Life, that he came to teach and to exemplify Life.

So, we are renewing our ideas. There was a sense in which, in the real primitive Christian days, the shadow of death was thrown over religion, and that was simply because, in that peculiar age, which has become historical in the evolution of Christianity, the authorities, the powers of state were absolutely opposed to the introduction of new ideas. Innovations in religion or innovations in philosophy were considered as high treason. And thus those early pioneers of Life and of Truth and of Joy found a hostile reception. This is symbolized in the language, "There was no room in the inn;" there was no receptivity to Truth, and so Truth comes symbolized as finding not an open welcome, but what seemed to be the meanest place in the stable.

Now, to teach Truth, to teach Life in those days, meant, so far as the individual was concerned, a pathway of danger, and those early pioneers chose between dishonorable life and death. They realized there could be no real life without Truth, and they were ready, so far as the personal life was concerned, to entirely sacrifice that, to be willing to die upon the cross, or die as martyrs in any way, rather than give up the pursuit of Truth. It was therefore, only natural that that idea of death should sometimes come up into their minds.

But that time passed and governments changed and new conditions came in the history of social evolution. It was no longer a crime to think new and higher thoughts, and there was even a great desire on the part of the powers that there should be progress, and that people should go on to better and finer things. But remember, the race-mind is a mind of habit, and so, long after the days of martyrs in religion, people still preserved the idea, and just as they had glorified the death of martyrdom, they glorified the death through disease. Read any hymn-book and any prayer-book that has been accepted by the world at large and you will find that they glorify death in one paragraph, making it the entrance to paradise, and in the next line quite contradict that expression.

We look at this habit of getting old, and we say we do not have to get old just because people have been getting old in the past. But some one would reply: "People have been getting old, always have been getting old, so we must get old." That is not a very good reason; there is no logic in it, but it has a certain lot of plausibility that catches the average fellow. We know that great and wise and splendid men in the past lived out their lives without being able to send a wireless message, and yet that did not discourage Marconi from making the attempt. He did not say, "Why, I can't invent anything of that kind. How could I invent anything like that? Wiser men have lived, and died without doing it. How can I do it?"

I tell you there are things tonight you can do, and your life would be made happy in the doing, that the people of the past did not know anything about. We do not build our lives upon the past; if we are wise, we will build our lives upon the basis of higher and finer ideals; we shall build our lives upon spiritual imagination and upon the wings of Life. There will be no question of what people have done. We will see what is highest and best to do; we will give the highest spiritual aspiration to do and be along those lines that will prepare the way in our aspirations, and enable us to work toward our ideal.

So, let us put aside a certain time every day that is absolutely sacred in this training for life. People say, "How little time can I give to this, and get through with it?" And some have said, "Here are a couple of hours that I give to the moving-picture shows; will five minutes be enough to devote to this Truth?"

There is so much to do. How can we find time to make new brain cells? The first thing is to realize how absolutely important this is to us. You are to demonstrate a place in a new race. Is it not worth one hour out of twenty-four? Have one hour that is sacred to itself; one hour to reading the Truth thought, to speaking the Truth thought, and doing everything you can to simply promote life. Surely, we know this is worth while. Let us examine ourselves, let us take our record in the last thirty days. How much of time have we absolutely individually devoted to it in the last thirty days? With some of us, we will find we have given just a little casual attention here and there, not so much, perhaps, as we have to many things in life that are very, very trivial in comparison.

One man practices a system for health, and he becomes muscle-bound, and he becomes a huge shell of an athlete without any power. Another one practices a system more simple, because of the spirit which ensouls it, and his muscles become buoyant, and he almost walks on life. He finds life is full of spring, resilience and elasticity. It is the spirit in which you do things that really counts. Do with the thought of life and joy, and put your heart into what you do and you are making yourself young. Feel your body is a fresh new body, a young body just made; love every atom and cell of it. You want every atom and cell of it to tell the story of life, and you want every cell to preach the gospel of life, because it will be so full of life that its life-giving quality will be contagious, and it will thrill not only your being with life, but it will radiate that life to other people. You want to fill the whole being—mind, soul and body—with the radiant quality of eternal youth, with a luminous, buoyant quality. You do that if you open your

imagination in a time of devotion, in a time that is set apart to this work.

We might take a dance, and we might make that dance just as sacred as a prayer, just as sacred as a time of quiet Silence in the healing room, if into that dance there was put the earnest desire to incarnate the grace of the Spirit, to embody in the rythmical motion the Spirit awakened within. It is not the physical movements; it is not just the mechanical acts of life; it is the wonderful power of thought that you can summon, the intention with which you work. All life is ruled by our intention, and not merely just by what we do in an outer way. It is what you are thinking while you are dancing that will give you results.

It is good to make a closer identity between your ideal thought of you and your actual embodiment. It is nice to be young in spirit; it is nice to feel you are young in heart; it is nice to feel you do not think the thoughts of age and weariness, but keep your spirit fresh and unsullied. That is good, but how much better, not only to perceive that Spirit, but to make the whole body alive with that Spirit. It is the vital identity between your soul-thought and your body that we are seeking to gain in the demonstration of eternal youth. We want every atom of the flesh to tell the beautiful story of love and of life. Life was never meant to be weak. Life was never meant to lack for vital radiance, for joy or for beauty. Life, at its essence and source, is so abundant that you and I should be just glorious with it tonight. We should just feel it in singing quality in our lives, just feel it in radiant abundance. So let us put it into the daily acts of life, while we are working, while we are playing, whatever we are doing; let us think the thought of eternal youth; let this be the underlying, the ensouling thought—that we are making more life, instead of wearing out our life.

And when we eat, let us eat to the glory of the Divine. Of course, we will have passed that stage where it is only just a question of what we shall eat. That is important enough in its way, but most of us have comparatively settled

that entirely. I suppose there are comparatively few people here that are eating meat, that are eating food that required a tragedy in its preparation. We know that does not tend toward the demonstration of eternal youth. I believe most of you bless your lives with the sunshine stored up in the apples and plums and peaches and nuts, and that sort of things. You are not trying to build your bodies out of the dead bodies of animals, are you? You have settled that question, of course you have. We want to transmute sunbeams into our bodies. We want to take nature's grain, her golden fruits and nuts, and build beautiful bodies out of those elements, all arranged and moulded and sculptured by the creative chisels of creative thoughts. Of course, when we know that the body is the temple of the Holy Spirit, we are particular what building material we use; we do not build out of just any kind of food. We believe we must have the best and purest kind of food in order to build the best body. Remember, you are building a new body tonight, and you do not want to take food that will hinder that development, but take the best food you can for your body-building. In building through the ages, why should not our bodies be better continually? They will be if we choose the right food, and think the right thought.

However, you can take your peaches and plums and your fresh, pure air and sunbeams, and you can convert them into poison by the wrong kind of thought. It does not matter how pure, how exquisite the food; you may choose it with all the art of life and of science, but it depends upon what you think. Your mind is the alchemist; your mind will transmute the elements. I say by all means choose the best food, but also (and this is fundamental) we must think right thoughts and entertain right emotions.

There are certain emotions that are like the elixir of life. Love is such an emotion. Every moment you are thinking the thoughts of pure love, thoughts of love, unselfish and universal, every such moment you are building the very elements of life into your body.

The body can produce anything that is required, when

the mind, conscious or subconscious, gives the command or the order for it. Can you wonder we do not grow young, that we do not keep everlastingly efficient, when it is a fact that we have never ordered the elixir of life. We are particular that we order the milk so that we find it on the doorstep in the morning. Have you ordered the elixir of life? You say, "Why, will what I order make any difference?" Surely it will. You must go to this element and order what you want, and it will give you just what you order. It seems almost too good to be true. You can ask, and you will receive; you can knock, and the door will be opened to you. Ask for life, ask for the elixir of life, and your system will go to work and make it.

Now, all of this must not be a vague and scattered ideal, but it must become a part of your daily life and spirit. You must have your methods in working at it systematically. You must work at it every day until you have built it into the larger life, and for the larger part it works in an automatic way. You know how tirelessly we work along some line of endeavor until we have adapted ourselves to the new groove; until the cells are so impressed that they work automatically, economically; until they adapt themselves to your strained attention. We must practice until we make the habit of keeping young. Would you not like to have the habit of keeping young a habit so deep, a habit so well established that it would not make any difference how much of the world's race suggestion you had to meet? When people tell you that you have to get old, everybody gets old, let it roll off your mind like water from a duck's back. You cannot receive adverse suggestions; you cannot be contaminated when you have the habit of saying you are eternally young. You and I will not have to say to ourselves, all through eternity, "I want to stay young." After you have said it a certain number of times, the cells will say it while you are asleep. You will not have to do it. It is the business of the conscious department of the mind to initiate, to originate, to start things; and it is the business of the subconscious or automatic mind to carry on easily and harmoni-

ously in the undercurrents of life what you have established. You cannot wait for the subconscious mind to start things. The subconscious will not start, initiate. You have to do that with the conscious mind. You have to decide that you want to be fresh as a May morning when you reach a hundred years, and that you want the elixirs that are necessary to produce it. But once you have given your order strong enough, when you tell that subconscious mind of yours to get to work, you may know, even while you sleep, that the precious miracle is being worked out, and your whole being is being transformed into what you have willed.

How important these things are. Do you go to sleep while thinking of the various things of the day, of the disappointments and worries? Do not drift into sleep in that state of mind. It is a wonderful land, the mind of the subconscious. If you know that each time you sleep it is not so much wasted time, but is a wonderful opportunity to sow some seed that will bear fruit. You, before you go to sleep, can put into your mind a thought of pure life, a thought of perfect youth. You may not see it manifest at once, but it will surely reveal itself in one way or another.

We have been thinking that immortality was something death would thrust upon us. Now we say immortality is something to be earned, something to be worked out. Work out your salvation. There is a natural salvation, a salvation that is one of soul, mind and body, and you and I need not defer it to the centuries that are to come. You and I need not wait until some distant day, when all of our scientists have approved of these methods. Is it not enough to know our great scientists are blazing the way? Is it not beautiful and inspiring to know that Edison tells us in so many words there is no discoverable reason why man should die? That sounds like Jesus, when he said that "he that keepeth my sayings, shall never die." Professor Loeb makes a statement that there is no scientific discoverable reason why we should die when we have established the right protoplasmic reaction in our body. Let us remember that all actions which make for life are first founded in joy,

and our attitude shall determine what the result will be in any of our activities. Old age can be prevented and cured, even. Is it not inspiring to know that for any disease on earth there is a remedy, and you have the power uncompromisingly to develop that life, the Eternal Life that was taught by Jesus of Nazareth? He knew that we could perpetuate life. He came with his story of youth everlasting. We have heard and thought of life, but how have we interpreted it? You listened to him when he said, "I came that you might have Life, and have it more abundantly;" "He that keepeth my saying shall never taste of death;" "He that eateth of the bread I give to him shall live forever." What do you think Jesus meant by life abundant, and living forever, and never dying? I tell you what I think he meant: I tell you he meant just what he said, and absolutely nothing else. I would not attempt with any system of interpretation under the sun to try to change that interpretation. I would take it that he meant what he said, to never die, but to live forever, and be always radiant and efficient. And that is what he taught to the world.

If you are really a Christian, you will train for eternal youth, because eternal youth and eternal health are essentials of the real Christian life. Christianity is the science and essence of eternal youth; Practical Christianity is the science and demonstration of the Life Abundant. So let us get our forces together and train for this work. Do not let the days go by, drifting into the lax currents of thought; do not follow your great-great-grandfather to the grave, but build new brain cells; do not let your brain cells be an imperfect picture, an imperfect copy of an imperfect copy. Your great-great-grandfather may have been a great man in his time; he may have come over in the Mayflower, for all I know, but he had not awakened to the great things we have today. It is not necessary for us to adopt his ideas. Let us build new, constructive brain cells of the higher life; let us listen to the great Teacher and awaken the master within ourselves.

Why did not Jesus continue to live visibly among us,

so that we might learn to love him and adore and worship him? I think it was just for this reason: He did not want people to adore and worship and lean on his personality. If there is one thing that is desired by a master, it is that he does not want people to worship him, but he wants people to know their own precious divine selves. Jesus said simply, "I go away, and if I go not away, the Holy Comforter will not come to you." Instead of looking for the pearl of great price, instead of looking for the kingdom of God, instead of looking for the fountain of eternal youth within their own being, men would have everlastingly focused their gaze on his transfigured countenance, and so he saw that they must practice vital attainment instead of vicarious atonement. Vital attainment will lead to natural salvation, a salvation which will lead you to eternal youth.

You know the people in this world are not starving for some wonderful, rare, precious element, of which there is perhaps some wee morsel in the world, like some extract of radium salts. I tell you the world is starving for elements that are everywhere; it is starving for want of pure radiant air; it is starving for the want of sunshine; it is starving for the want of beautiful real thoughts, things they may have any number of, things they may have anywhere any time, if they had faith to reach for them and possess themselves of them. Life has no limitations, except what we make ourselves.

Let us drill and train ourselves into the idea that we are to make the demonstration for the world. I am ardent in this cause, because I see what you and I may accomplish for humanity. I see in you people here tonight the most divine possibilities; I can see you might demonstrate this idea of life, health and youth so beautifully, so fully, that you would go forward with glorified bodies, and with them save our world from death. I say that you, with glorified mental consciousness, might transmute the very cells of your body until it shall be glorious and radiant with life, a great healing vibrant center of power. So, I tell you that you cannot convert people by theory. As I have gone about

among men, I have used arguments that have convinced a certain number of people, but I am not satisfied with such a record as that. What I want is not three people, or twenty, or one hundred, but everywhere I want evangelists of the New Life; and if you can compose music, I want you to compose the music of life; and if you can compose stories or plays, I want those to be vital with life and power. If you write moving-picture scenarios, no matter how many managers return them, keep on sending them out. Put life and power and spirituality in them, for they are the coming play, the coming drama; they are the coming opera and they are the coming music. If you have these talents developed, use them in the work of life; if you have not got them, get busy and develop them.

Every one of these demonstrations will inspire one thousand or ten thousand in the world. It is not for your personal vanity I want you to work this out, but that others may believe in this great power, so if they are painful and stooped, if they come limpingly, they will be made to walk straight in the image and likeness of God. Thus we shall glorify the Father which is in heaven. You glorify God in the demonstration of the Life Abundant.

So, let us then exemplify this life; let us be missionaries in this way. The old missionary said, "Prepare to die," but you and I are training not only our tongues, but every cell in our body to prepare to live, and a million and trillion voices in you are saying, "Prepare to live," until the song of life is a radiant song that illumines every atom of our bodies, and every atom vibrates to the music of the sphere, to the music of life.

You and I have a great work to do, a wonderful work to do, to build this paradise on earth. "I, John, saw a new Jerusalem coming down out of heaven, like a bride adorned for her husband." You and I are not simply to sit on easy seats and wait for the kingdom of heaven to come down to us, but you and I are to work to bring that heaven into manifestation. You and I will recognize it as already a reality in the spiritual world, but we, in our transformed

consciousness, are to make this world alive with the light of heaven.

So, I tell you if you have been thinking that some day you could just die and go to heaven, eliminate that idea. It is a lazy man's religion, a man who is so lazy that he cannot naturally work out the law of natural salvation. We cannot obtain salvation until we can live for it. We cannot die and go to a heaven. I tell you if you and I ever get to heaven, we will get to heaven by living ten thousand times more than anyone of us are living now. It is more life that will heal our bodies and enable us to bring forth eternal youth. Let us cast away the shadow of the tomb; let us fix our mind upon life, life in all its radiance, and youth, and we will inevitably travel where our gaze is focused. We know everything goes in the way our attention is fixed, and if we have a picture of age, we shall become like that, and if we have a picture of death, we shall bring forth that result.

Then let us put pictures of joy before us; let us put pictures of beauty before us, not only in the physical world, adorning the rooms of our houses with pictures of life, but let us make ourselves pictures of life. You and I have the opportunity to become so vital and young-looking that people can grow young looking at us. Of course we want them to make this demonstration for themselves. I do not mean we can experience for them vicariously, but we can help them along the way.

Whether you eat, drink, play, pray or work, do it in the Spirit of the Christ-consciousness, and of the Life Abundant. In all the actions of your life, from sunrise to sunset, and from sunset again through the world of the subconscious to sunrise, your subconscious will be working in the great laboratory of your being, to build life and to build health and to build efficiency, and take all the acts and all the words and thoughts of your life and make them ring true to the Spirit.

You know how a musician sounds his tuning-fork, and how he adapts the key? Let the same spirit be in you.

Let every word ring true and faithful to the Spirit of Life. If there is a death thought in you, if there is an age thought in you, if there is a failure thought in you, get it out of your being. Concentrate and consecrate yourself to Life, to Love, to Truth, to Joy, to Beauty. That which you concentrate upon, you will become like. If you think of yourself as an animal, you will become more animal-like. If you think of yourself as a god, you will become more god-like.

How people belittle themselves. I heard a man the other day say, "Oh, I would like to do some of these new stunts you talk about, but you can't teach an old dog new tricks." Well, as long as he thinks he is simply an old dog, he cannot do new tricks. But let him change his mind; let him reverse the idea, and instead of thinking he is an animal, let him think he is a god. So, he would only have to put the last letter of "dog" first to find out his true relationship. You can turn "evil" about, and you will have "live." The word "devil" spelled backwards gives you "lived." We can take the powers we thought were evil and find they are great and good powers in the world. Discover yourself. Discover yourself in life. Do not think of yourself as old and ailing, and that it is too late to begin, but think of yourself as the vibrant life of the Spirit, and you will see it is not too late. Look at the word "youth," and see if you cannot find "you" in it; look at "life," and see if you cannot find "I" in it. Make up your mind to interpret everything vitally, instead of negatively. I know it is not easy sometimes to look at things that way, but we can do it if we try. You know there are people who, if a cat crosses their path, will say, "Oh, dear me; it is all up."

You can take any vital power, and make it negative. You can take a Bible text and make it spell death. Anybody who can take the Holy Bible and make it a book of death is absolutely perverting the original meaning of the Holy Scriptures, for the Bible, read with discerning eyes, is a book, not only of Life, but of the Life Everlasting. It is the story of unfoldment of consciousness, from the most

elementary consciousness to the highest Christ-consciousness, where limitations are put aside and man rules like a god over his environment, his mind and his body. It is the evolution of the human soul from its ignorant thoughts to its high, lofty state of spiritual discernment and spiritual supremacy.

Whether we read the Bible or whether we read the history of nations about us; whether we interpret the facts and experiences of our everyday life in the home, let us look for life messages, and we will find them. Seek and ye shall find. Seek youth, and you will find youth; seek health, and you will find health; seeking joy, beauty, spirituality, you will find these things.

Therefore, with unfaltering faith, with unquenchable optimism, say, "I want to live; I can, and I will live!" "The Spirit of God in me is a Divine Fountain of Youth, and my life knows no lack or deficiency. I am abundantly supplied with that Elixir of Life which makes mind and body divinely and forever young."

LOVE'S UNITY

EDITH PAMELA BRIGGS

When Love's sweet court holds blessed sway
Mid life's tumultuous scene,
And selfishness and greed and lust
Awaken from their dream;
The music of the spheres shall reach
Our senses now so dull,
And heavenly strains and visions bright,
Inspire the waiting soul.
Then hand in hand and heart to heart,
Shall mankind brothers be,
Discerning each in each the bond
Of God's vast unity.

Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.—*The Proverbs*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

AS THE ANGELS



THE foundation of all the sins and troubles and sorrows of the Adam race is misunderstanding of sex and a consequent misuse of the powers of being. It is now very evident that the old order of things is breaking up and passing away. Divorce is increasing and dissatisfaction with man-made laws regulating marriage has grown past the point of any hope to a return to old conditions. The only way left open is the way of the New Order, and the wise are pressing into it.

The "New Race" is to be formed in an entirely new concept of the relations of men and women. Jesus gave this truth to the world when he said, "They which shall be accounted worthy to obtain that world [the New Age] neither marry nor are given in marriage, but are as the angels which are in heaven."

Since men and women are to live as the angels, a study of the nature of angels is necessary. We must reasonably conclude that before we can live as the angels we must find out how they live. Angels are spiritual beings and it follows that there is no personality nor carnality, no generation in their relationship. With this much as a start in understanding we may begin to build our lives anew, eliminating every selfish desire and overcoming all tendency towards generation.

The creative forces in man and woman are the most potent of all the powers given to the human family, and when they are joined in Wisdom they accomplish all that great work that God gave man to do. But they have been unwisely used. They have been merely played with as children might play with electricity, and with just as disastrous results.

The holy gift of love has been prostituted in the basest ways and this baseness, because of ignorance, has been accepted as right and proper. The error begins with mere boys and girls and is carried on by young men and women,

who reap the fruit of their thoughts and doings in a married life of discord and sorrow. Girls allow boys unwise liberties and thoughtlessly start into action forces that they cannot handle. Instead of profiting by experience they go on through life, permitting in marriage unspeakable abuse of their bodies and their forces. Then they wonder why there is so much disease and sorrow and death, and somehow try to lay it all to the mysterious will of God. God is not responsible. Every pain and sorrow, every sickness, every death is the result of disregard of the laws of Being.

Those who are coming into the regeneration see that "sweethearting," and all that, as it is in the world, is mere child's play, and it is playing with fire. "Falling in love" is just a part of the falling consciousness of Adam. It is a disease that takes away good judgment and makes one blind and unreasonable. But there is something real and true back of it.

We know that in overcoming any disease the first step is to deny it. Those in the regeneration should take advantage of denial and, when they find themselves becoming blinded and bound in a selfish passion, they should deny entirely away all the mortal idea of falling in love, and affirm that only the pure satisfying Christ Love rules in them. While one believes that he has fallen in love, he holds himself on the mortal, personal plane. Many people go through long struggles with themselves in trying to overcome sex love when the victory might be won through denial of the personal and affirmation of the Christ Love. To make this thought a little more definite, we may say that when the love flow is felt it should be lifted to spiritual consciousness by declaring it to be a baptism of Divine Love and refusing it any recognition on the mortal plane.

Jesus taught love. It is the essence of all his teachings and it is to be the foundation of the new kingdom. When we deny away mortal ideas about love, then we are ready to come into the Love Universal where all things are held in common. Having all things in common has been taken to mean that material supply is to be the common

property of all the people, and no doubt that is true; but if selfishness were eliminated from the outer life only, the redemptive work would be incomplete and the seeds of selfishness in the human heart would spring up and again make trouble between man and man over possessions. The Christ Love gets at the very root of the trouble, and takes out of the heart all family selfishness and every personal desire to claim and own those we love. So long as there is "my sweetheart," "my wife," "my child," the love universal is being closed out of the heart.

Love between man and woman, that great mystery full of sweetness and light and glory, will always be an established part of the eternal love. But in the New Race love will be free from selfishness and carnality, and express only in wisdom and purity. It will then be a fitting symbol of the union between Christ and the church. In the outpouring of the Spirit upon the Lord's people in these last days, men and women are being baptized into a holy love that so far transcends the Adam man's highest concept of love that no comparison can be made. Those who receive this holy baptism of spiritual love do not always understand it, especially at first, and often there are crucifixions of the flesh because the flesh consciousness can have no part in the spiritual consciousness of the New Man and the New Woman. But, by patient endurance and quiet trust, a new state of consciousness is formed that is so alert and so receptive to the Spirit that the things which "eye hath not seen nor ear heard, neither have entered the heart of man" begin to open up and the joy of living as the angels becomes a possibility, a hope, an assurance, a reality.

SONS OF GOD

That which is born of the flesh is flesh.—*John 3:6.*

Ye must be born again.—*John 3:7.*

The new birth is an entire change of consciousness from flesh to Spirit; from mortality to immortality. The members of the New Race must all experience this new birth.

Being born again is first a faith step. While there is

yet no evidence of spiritual consciousness, faith perceives it as a reality and makes it substantial in all who believe. After the truth of the new birth is perceived, it is established by denial of mortal flesh birth and affirmation of the spiritual birth.

In this denial and affirmation are involved all the processes of redemption and, as soon as Divine Sonship is claimed in sincerity and faith by an individual, his whole consciousness and all the relationships of his life begin to change. Happy is he who has understanding and truth enough not to resist the changes. One may drift along in mortal consciousness and apparently carry out his own will without meeting with obstacles, but when once the power of God has been invoked it is a serious matter to refuse to grant willing obedience to the Spirit. The Lord's will is often resisted ignorantly, but with all the sayings of Jesus before us there is no excuse for ignorance.

It is one thing to claim Divine Sonship and another thing to demonstrate it. The sayings of Jesus show exactly what one must do in order to make the demonstration. That is why the Master could say, "If a man keep my sayings, he shall never see death."

All that Jesus said aims directly at breaking up flesh consciousness and flesh relationships. Because this is true, the mortal man has refused to accept these sayings and order his life according to them. But no one can ever go through the preparation necessary to become a member of the New Race without the discipline which obedience to the sayings of Jesus gives.

In Luke 14:26 we find a saying of greatest value to the overcomer. This passage reads, "If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple." The word "hate" as it is here used is figurative language, and the meaning is that no human relationship should be allowed to stand in the way of full obedience to the Divine Law. This saying is one of the

very best helps in putting away all family bondage. Before one can be accounted worthy a place in the New Race he must be willing to give up everything personal, no matter how dear it may be. This is often a stumbling-block to those who are not yet rooted and grounded in the truth, but to those who have discerned the Christ freedom it is blessing and joy.

Another saying of great help in this connection is, "Call no man your father upon earth, for one is your Father, even God." The pride of ancestry, the fear of heredity, and all the other errors that cluster around the claim of flesh birth and the family idea may be dissolved by obedience to this saying.

One of the characteristics of the mortal man is his determination to possess what he considers belongs to him, and so the whole race has become tightly bound in little family groups. In these groups the mother dominates the child and tries to regulate its life instead of allowing it freedom to grow in its own way and fulfill the possibilities of its own nature. The wife considers that she owns her husband and holds him accountable to her for all that he does. Men rule their wives, believing that marriage gives them the right to do so. And so it goes on throughout all of the Adam race. When these Adam people are quickened to the understanding of the truth that all are the children of God and that they are accountable to him only, then they reach the place, and the only place, where real liberty is possible.

Sons of God must therefore be willing to adjust themselves to an entirely new social order. The old is passing away and wisdom is prompting everyone to turn away from the things of time and sense and materiality to a diligent search for the kingdom of God.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

THE RIGHT TO LIVE

The daily newspapers recently reported the case of a baby allowed by the doctor to die soon after its birth, because he claimed it was defective. His action has aroused much feeling and a spirited controversy about the matter has followed.

From the doctor's standpoint there was no help for the child and he thought it was better off dead. This doctor represents that class of people who think that the race is to be improved by destroying what they consider the unfit. If such ideas had prevailed and had been carried out in the past, many of the world's best men and women would have been robbed of life before they had opportunity to bring forth their powers.

The light of Truth reveals the one and only true way to lift up the fallen Adam race, and that is through the building up of an entirely new race consciousness. Because the medical doctors do not know how to help the people who are mentally and physically lacking does not prove that they cannot be helped. Those who are in spiritual understanding know that the soul must be understood and dealt with before any real help can be given the suffering. Soul builds the body, and if the body is imperfect there is but one way to restore it and that is through an understanding and use of the laws by which soul builds. Knowing these laws, one can easily see how futile the use of the knife and other material means are in race development.

The right to live is a God-given right, and God has strictly commanded that life shall not be taken. Instead of killing helpless children, those who are quickened in understanding take these little ones and by the power of the Word of God set their souls free from the sin and error that has cursed them. Then these enlightened healers declare the abundant, healing, restoring life and energy of the Lord Jesus Christ, and the child that is being thus helped awakens to a new consciousness of life and perfection, and the errors pass away.

According to our sense of right and justice, according to our understanding of God as a loving Father, and according to the Divine Law which is always awaiting man's intelligent use of it, the destruction of what is known as the defective is nothing less than murder. This is one of the problems that the Lord's people will have to meet in the work of bringing the new race into manifestation.

Eugenics is another problem. The urge for a new and better race is so strong in the world that even the material-minded feel it, and they too respond, but they are trying to solve the problem in material ways. This class of reformers has the idea that the one essential in bringing forth better children is physical health in the parents. They do not take into account the fact that the soul is the mighty factor, and that if there is no soul union between the parents, the child will be lacking in its soul qualities, and cannot develop an harmonious organism. No substitute for love between man and woman can ever be found, and no union is righteous and holy without this love. No child is blessed unless it is born of love.

In considering all these questions, the fact that man is Spirit, soul and body should never be forgotten, and the Divine Law of his being must be known and applied. The underlying fact of all is that the New Race is not to come through generation but through regeneration. That which is born of the flesh is flesh, and the only way into the kingdom is through being reborn. "Ye must be born again."

OVERCOME EVIL WITH GOOD

"Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

"If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

"Then whosoever heareth the sound of the trumpet,

and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

"He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

This passage from Ezekiel is now often quoted in justification of this nation's preparation for war. But a little careful study of these texts clearly shows that it has no reference to carnal fighting. The verses which follow state plainly that the warning was given, not as a call to arms, but as an appeal to the people to turn away from the sins and iniquities which were bringing war upon them. A consistent interpretation and application to the present needs of this country would therefore show that the people should be called upon to turn their hearts toward righteousness. There is nothing, either in the text or the context, to warrant preparation for war.

If there were any question about this, the commandments of Jesus would easily settle it. His teachings are based upon the Fatherhood of God and the Brotherhood of Man, and he was very definite in his message of love as the great unifying element in the New Race. "Love your enemies." "Resist not evil." "Do good to them that despitefully use you."

In the new kingdom there will be no wars because love will reign supreme. But love, such as Jesus taught, is an attainment to be made, and everyone who is seeking an abundant entrance into the Christ kingdom must diligently practice love and overcome all envy, jealousy, hate, resentment and resistance. It is this individual overcoming that makes possible that whole race of people who are to fill the earth with everlasting love and peace.

ANSWERS TO QUESTIONS

What is it to "sow to the flesh" and "sow to the Spirit"?

Every thought is a seed and brings forth after its kind. Every carnal thought, or thought of selfishness in any form, is seed sown to the flesh. It brings forth error and builds up flesh consciousness. The fruit of this sowing is death and corruption.

Every spiritual thought is a seed sown to the Spirit. These spiritual thoughts feed and nourish and build up the spiritual man. The result is life and immortality to the whole man, Spirit, soul and body.

What is meant by putting new wine into old bottles?

The new wine is figurative of the new consciousness of Christ life in the individual. Bottles symbolize the body. The old bottle is the natural mortal body; the new bottle is the new Christ body.

To put new wine or new life into the old mortal concept of a body is to put new wine into old bottles. Changing the concept changes the body, and if a spiritual thought about it is held the body becomes transformed into its innate spiritual perfection. When the new Christ life comes into a mind where old ideas of the body are held, there is a breaking up, not only of the old ideas, but of the very cells of the old body, while spiritual ideas of the body readily receive and take care of the flow of new life in the organism.

What did Jesus mean when he said, "The kingdom of God is within you"?

The kingdom of God is a spiritual kingdom. It is the realm of Divine Mind where all the ideas of that mind work together in Divine order and harmony. Man is the offspring of God; in other words, the offspring of Divine Mind. In the true nature of man he is like his Father and has within him, potentially, all the qualities of the Mind from which he came forth.

When Jesus gave the prayer, "Thy kingdom come;

thy will be done in earth as it is in heaven," he was teaching men to pray that the law of expression might be fulfilled in them; that the kingdom of God within man should be brought into manifestation in his body and in all the earth.

QUESTIONS

What is the meaning of the passage, "Let the dead bury their dead"?

What "end" did Jesus refer to when he said, "He that endureth to the end shall be saved"?

Material science has reduced the first cause of anything to what it calls ions. What is an "ion"?

LOVE

*Lesson Twelve, Part Two, Unity Correspondence School Course. This Lesson was Written by
H. EARDLEY, a student.*



IT IS well recognized by all Bible students that the most important lesson to learn is the lesson of Love, for God is Love, and the Master said that Love is the fulfilling of the law.

A marvelous transformation of the world consciousness would follow the recognition and acceptance by humanity of this wonderful law of love. Not the recognition and acceptance given by the indifferent and careless mind, but the consciousness of the indwelling power that equalizes and harmonizes all the forces of nature. What a change would occur in the minds and lives of those whose sorrowing and suffering have been borne with the idea that they were fulfilling the will of God, and that in this supposed obedience to God's will, and humbly accepting such punishment as a sacrifice, they were fitting themselves for the richer blessings that our heavenly Father has to bestow. This thought has been so deeply embedded in the minds of people that its impress seems hard to eradicate.

The idea of an Omnipresent God, Love, has not been fully accepted by humanity, and until such acceptance is realized as the truth, poverty and suffering and disease will continue.

When the understanding has come that men are responsible for their suffering, the belief in sorrow as God-appointed will cease. God's Love is universal, and cannot be understood as being personal in any sense. The unlimited love cannot be circumscribed. This makes the difference between the universal love and the personal love. Man cannot conceive of the Infinite Love of our Father. The belief that love implies a duality, or separation, and could not be expressed otherwise is not so understood by the student who has come into the knowledge of the Oneness of God, our Father.

The way to God the Father is through the Son. We learn that in the Son are all the attributes of the Father Mind, hence the fullness of Love is expressed by the Son. In the Son, the Christ, the Perfect Man is Love in its perfection.

This great fountain of Love is within man, as the Son is the real of every individual. No one need be without this consciousness. It will be as a wellspring, ever bubbling up within man as he recognizes his source of supply. It is always present, ready to bless whenever men's minds and hearts are open to it.

Personal love is often thought to be the most intense feeling that man experiences, and many great sacrifices are made in its name, but the overcomer realizes the changing condition of this affection, and rejoices in the understanding of the great love of the Father, whose love abides with us forever, never changing and is unchangeable. This unchangeableness of love is the proof of its reality. It is Substance; hence when union is made with it in the individual, he becomes conscious of its blessing in healing streams. We find that love is a strong affirmative power, as well as a soothing, harmonious essence, and its recognition is always a vitalizing element in the consciousness in man's being.

The center for the expression of the love power in man is in the upper part of the solar plexus, a large brain lying back of the pit of the stomach.

This love center is near the heart, and we come in touch with the love of God by directing our attention within and concentrating on this center. The love consciousness is quickened by affirmations. Words are used that draw forth the love power, and under this stimulus its manifestation is brought forth. Words like these are found to be very helpful:

"I dwell consciously in the very presence of Infinite Love."

"I am born of Love."

"I am fearless and powerful in God's love."

Through the oft repeated affirmations of the *I Am* dominion, the brain centers throughout the body are charged with Christ-Mind. In this way the body is regenerated, and becomes a natural source for the free expression of the love flow.

The forcing of this quality existing in expression only, always ends in failure. Love must be realized in order to express love. This is absolute law. As the steam carries the same quality of water as received from its source, so does man express the quality of his understanding. When man's heart is filled with love, he cannot help but express love. When this power is active in his consciousness, it is easier to do loving things than not to do them. This is the great panacea for all the inharmonious conditions of man, of the outer conditions as well as of the body. It is the great equalizing force that harmonizes the thought and gives poise to the mind. Anger, hate, fear, malice and jealousy find no abiding place in the soul filled with God's love. Love cannot conceive of any power not its own.

The seeming discords charged to love are the expressions of personal selfishness. To rise above hate and the discords of personal selfishness we fill the heart so full of the Christ love that there is no room for any adverse feeling.

True forgiveness can only be expressed from the true

love center. Words of forgiveness without this inner consciousness, amount to little. They are mere empty words, lip service.

Love takes away all thought of destruction. It removes the possibility of war, and seeks rather the unity of nations.

Love seeks the well being of its neighbor, and removes the paralyzing arm of greed. Love thrills the being with action, and stimulates the desire for good works. Love sees good, and inspires good everywhere. Love raises life's expression to the noble position of brotherhood. No one has fallen too low to escape its inspiring influence. Wild animals are tamed by it, and vegetation is stimulated by the tender touch. All life responds to its soothing influence. The peace of the earth lies in the establishment of this Universal Love in the consciousness of humanity. Not by national edicts nor wonderful systems of preparedness will the world peace be attained, but it must come only through the establishment of the Christ Love in the consciousness of individual man. Peace will also be established between the animal kingdom and mankind when this Love abounds. Fear will be dispersed and "the lion and the lamb shall lie down together."

Man will cease from shedding blood everywhere. Destructive thoughts will not encumber the brain as the result of flesh eating, and peace will become a natural growth in man's being.

Perfect health will be maintained as man foregoes all forms of cruelty and partakes only of food that has not experienced the consciousness of life. So peace will be established in the individual, and in all the world.

The wonderful love poem of Paul's, written to the Corinthians, embraces all that man has so far been able to express on this subject. Whatever changing words we express of this wonderful power of the soul, we find their counterpart of meaning in Paul's epistle of Love.

In the statement of Jesus, "For where your treasure is, there will your heart be also," we find a necessity for a

righteous will. Love intensifies the thought, and concentrates itself upon the object loved. When the object is unworthy and passes away, as temporal things must pass, the love life suffers a loss, hence the value of the admonition, "Set your affection on things above." Love is the attracting power of the Universe, and abiding life results when it draws and attaches itself to things eternal. So the nature of things man sets his love upon determines his character.

Man is judged by his fellow-man from his expression of love. If it is personal, it will express itself in the narrow limits of his desire. It will show itself in the boasting of its possessions, and the pride of family. Titles are always sought by one in this consciousness. The desire for apparel and the show of wealth fill the mind. Such love fails to recognize humanity as one brotherhood, and in this limited concept loses the blessing of the great Universal Love.

Truth says, "He that loveth not his brother abideth in death. Beloved, let us love one another; for Love is of God."

"Perfect Love casteth out fear," hence fear can have no place where love abides. Darkness causes fear, and darkness in the consciousness is from lack of love. All the shadows are dispelled when love enters the heart. Love is light, for love is of God. In the light of love, the unreality of darkness is proved and there is found to be nothing to fear. When the soul is filled with this great light, the body is full of light and knoweth no darkness. Such a person will present a lighted countenance as the expression of his soul; his speech will be soft, yet forceful; his manner subdued, yet strong. His expression will radiate the presence of the Love of God within him wherever he may be found. One of the greatest strides toward the world peace will be the settlement of the strife between capital and labor. In spite of the action of powerful labor unions, brainy attorneys, the advice of philanthropic sages and the enforcement of well planned laws, the question still remains far from satisfactory. Selfishness and greed are manifest in threats and strikes. Neighbor plans to overcome neighbor, instead

of manifesting the law of brotherly love and heeding the saying, "Love worketh no ill to his neighbor." The remedy cannot be found in man-made laws or in schemes of destruction or in the power of man's wealth. The only remedy for this and all other conditions of inharmony existing either in the individual or the nation must be the consciousness of Divine Love abiding within the individual. So we come back to the final Law of the Master, to "love God with all your heart, and your neighbor as yourself." The history of humanity is constantly writing the need of this Law of the Master.

Under this law the person and property will always be secure. Efforts to secure the advantage of another, will be a thing of the past. The present form of justice courts and prisons will be abolished. The merchant will not fail from the non-payment of his accounts, but rather his debtors will see that he does not fail. So we might go through all the list of human activities—finance, commercial, government (city, state or national), labor and capital, or the various activities between individuals, and we find this wise Law of the Master the only remedy that will correct the many inharmonies involved therein. When will man learn this lesson? Lessons requiring the action of this Law are given to him constantly, only to be passed by under the decision of the personal will. The Christ is still calling, "Learn of Me. Why will ye delay?" The fire-lit soul cries out: "Oh Lord, how long?" Man is to love his enemies, and do good to them that despitefully use him and persecute him. This is the teaching of our Lord and Master, yet we have wars and rumors of wars. These only delay the great day of salvation and Universal Love when, to Christ "every knee shall bow" and men shall "beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

In the new consciousness of understanding a great

Light appears. Shadows and doubts are giving way to the reality of the Spirit of Truth. Soul is knit to soul and space annihilated.

Love words vibrate the world over, and the heart of all mankind is being tuned to receive their divine inspiration. Such is the Love of our Father, uniting the thoughts and desires of his children and bringing to the consciousness the knowledge of the Oneness of all life. So in the Spirit of Love we shall realize that we all "live, move, and have our being" in the one great Father Mind.

A PRAYER

We thank Thee that the Kingdom of Heaven has come; that the without is now as the within, and the within the without; that thy perfect ideas are now everywhere manifest, in every activity and avenue of life, mind or spirit.

We thank thee that the Mighty Sun of Infinite Truth now floods this entire universe with its glorious light, and that every living thing, each and every mind or soul or spirit that now is, or ever was, upon any plane of Being, is now transformed and transfigured, and become one with thy Love and Power, thy All Perfection and Everlasting Goodness.

We thank thee that every heart's longing, even to the least, that every soul's slightest cry, that has ever been expressed or sensed, since eternity began, is now fulfilled and satisfied, even beyond the greatest and the best that has ever been thought or asked or hoped or dreamed.

We thank thee that the sublime song of joy and thanksgiving does now resound triumphant throughout the length and the breadth of this, thy Universal Kingdom, while under all, over all and through all, breathes the Great Transcendent Peace, which shall endure forever more.—*W. K. M.*

You cannot run away from a weakness; you must some time fight it out or perish; and if that be so, why not now, and where you stand?—*R. L. Stevenson.*

REGENERATION AND CIVILIZATION

H. T. WIEGEL



FROM savagery to civilization has been the hope and aim of human ambition concerning the affairs of the world. To a very large extent the energies of reformers and statesmen have been turned toward the idea of progress, with the object of producing a finer and nobler humanity. The world has been trying to solve the problem of a desirable civilization through material effort instead of spiritual. The Spirit of Truth has not been sought for the solution of the problem and, in spite of all human effort and endeavor, we have more crime, war and strife than ever before. Many had hoped and thought at one time that the Cæsarian and Napoleonic idea of conquest through war and bloodshed was at an end, and that the world had progressed to the state where all future battles would be mental instead of physical. That is to say, that all questions involving territorial, national or international rights would be settled by arbitration after every other means had failed. But all such hopes have been rudely shattered by the developments which have resulted in the great European war. And we also observe that destruction, instead of being carried on on a small scale, is being perpetrated on a very large scale. The spear, the arrow, the tomahawk, the sword, instead of having been abandoned on the onward march to the hoped-for civilization, have been superseded by giant monsters and ingenious devices of destruction, which, instead of killing one man at a time, are capable of blowing hundreds to atoms at a single shot.

Is this what our progress and civilization have led to? We have the unanswerable picture argument plainly before us of the great destructive forces in Europe, the political strife all over the world, the dissatisfaction and unrest of the people, the battles between capital and labor, etc., which

bespeak in the most unmistakable and irrefutable manner that the rule of humanity is a demonstrated tremendous failure. It bespeaks the fact with great illumination that the light which has been ruling the world of affairs has been darkness. *And how great is that darkness!* The disastrously unsatisfactory results are so evident that we marvel why the world does not fall down on its knees in sublime humility, confess its ultimate, final and absolute failure and cry aloud, "Give us light, O God, give us light!"

Now, there is a way to perfect civilization, to peace on earth and good will among men. Let no one despair. But the peace problem is an individual one. As long as one does not know how to demonstrate mastery over his own passions and emotions, he will fail in remedying outer conditions. Removing the beam from one's own eye is the first move necessary on the part of any individual desiring to bring about happier and more wholesome conditions.

The time has come and now is when every knee should bow and confess that Christ alone is Lord and Master, and say, "Give me an understanding heart, O God, and renew a right spirit within me, for I went by the vineyard of the man void of understanding and lo, it was all grown over with thorns and thistles; . . . and the stonewall thereof was broken down."

All attempt toward civilization that is not backed up and promulgated by divine understanding results in shipwreck, failure, disaster. The keys to perfect civilization were given humanity by Jesus of Nazareth. It can never be attained through any method or doctrine save his. Let no man be persuaded that he can invent a remedy, ignore Jesus and his Christ teachings and hope to solve these great problems; not because of his personality, but because he gave the one and only remedy by and through which a perfect civilization can be attained. He stated, "No man cometh to the Father [light] but by me." Before one can come into the light he must be born again. Being born anew means the unloading and abandonment of all worldly education and opinions, and becoming as ignorant and meek as

a new-born babe. It is only when one is willing to become as a fool that it is possible for him to become wise. Until the people awake from their dreams of sense, and determine to follow Christ and Christ alone, they will never demonstrate the correct solution to the economic problem, the industrial problem, the commercial problem, the race problem, the national and international problems.

The Christ method is not civilization through the intellect. It is regeneration through the Spirit. Intellectual civilization leads to nothing but continual disappointment, because it does not come about as a result of regeneration. All the pictures of destruction we have in the world today prove that the way to harmony is not through the unspiritualized intellect.

The Spirit within Jesus said to humanity, "Ye must be born again." The Spirit within Paul said to humanity, "Be renewed in the Spirit of your Mind and put off the former conversation, the old man, and put on the new man which after God is created in righteousness and true holiness," and "Let the same mind which was in Christ Jesus be also in you." Which means that we should stop our random, ignorant, mercenary, indiscriminate, unjust, undisciplined, mean, ugly, vicious, savage thinking, and get divine understanding as a basis for our thoughts. When we get understanding our minds are renewed; we are free from the demons of fear and evil; we recognize ourselves as sons and daughters of the Most High, and endeavor to conduct ourselves accordingly. Instead of fear and hate we learn love; instead of selfishness we learn true nobility and generosity; instead of conceit we learn wisdom; instead of stubbornness we learn obedience. And through our continual mental cleansing and renewal we reap a greater reward than that of mere physical healing—a new mind, a clean, regenerate character, a white soul.

Let the earth become filled with this character of man and we will show you a civilization worth while; a civilization that will far surpass the most fantastic dreams of the most earnest and sincere reformer the world (not the Spirit)

has ever produced. It would be a civilization as a consequence of regeneration. And aside from a satisfactory solution and adjustment of all of the race problems, there would be no sickness, sorrow, suffering, poverty or death.

"Eye hath not seen, nor ear heard, neither hath entered the heart of man" the great glory that has been prepared for them that love goodness, purity, kindness, meekness, gentleness and all Truth.

Hearts strong and pure
 For noble deeds and true;
 Souls that will endure,
 Will see great things ensue.
 Through all the clouds of "Might,"
 That even now decrease,
 Shines a deep sense of Right,
 Bringing a Great World Peace.

—*Good Will.*

SUPERMAN OR IDEAL MAN?

The Rev. C. W. Gordon, whose pen name is Ralph Connor, author of "The Sky Pilot," chaplain to the Canadian Cameron Highlanders, recently delivered an address at the headquarters of the Y. M. C. A.

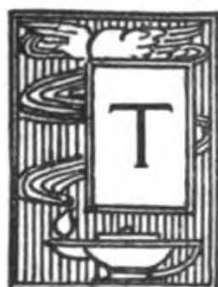
The war, he said, was to decide whether the world was to be dominated by the superman or the ideal man. The superman was arrogant, relentless to foes, pitiless to the weak and despised the old time virtues.

"The ideal man is, as the Scots say, the quiet man, who hates war, loves peace," he said. "It is worth while to be humble, to have a place for pity, for mercy, for gentleness. The Christian ideal stands untarnished in the searching light of this war. We of the empire would rather give up everything we possess than see the ideal of the superman enthroned and the ideal of Jesus Christ disappear from among men."—*The London Chronicle.*

THE WORLD AWAITS THE GOD-MAN

IDA M. MINGLE

"Verily, I say unto you, that whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."



THE GODS who are to inhabit this Paradise returned are those who accept with child-like receptivity the principles of Truth. Having our minds stayed on God, we positively, steadfastly refuse to acknowledge evil. With the obedience characteristic of the child, we have turned our hearts to our Father, the one eternal, unchangeable Creator, and sin no longer deceives us, however beautiful or inviting it may appear.

Since God made all that was made and pronounced it good, it is readily seen that God (all wisdom and intelligence) could not have made anything unlike itself. "God is too pure to behold iniquity." God's supreme creation is the Divine Idea Man, the "only begotten," the Christ in each of us. All creation is moving in one direction—the bringing forth of this Perfect Man Idea, the image and likeness of God, to whom is given all power and dominion. The bringing forth of this Divine Idea ushers in the kingdom of God, and "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Those who can discern the signs of the times already have a vision of the earth blossoming and blooming into Paradise. In this perfect manifestation there is no death nor decay, for former things have passed away and all things are made new. In the realization of God, as the source of all that is, the only Presence and the only Power, being all Good, possibilities undreamed of open up to Man as naturally as the rosebuds respond to the wooing of the early morning sun.

As by disobedience man lost dominion, so by obedience he is restored to his Edenic state or spiritual consciousness. "Thy will be done in earth as it is in heaven."

God's will is always to express perfection. The ideas held in mind (heaven) are demonstrated in the realm of manifestation (earth), for it is a law of mental action that we become like that which we continually image in mind. Sin is the falling short of the realization of our possibilities as the "image and likeness of God." Sin is never taken away by dwelling upon it in thought or word, but it does disappear to the extent that we let our minds dwell upon the divine ideas of perfection. Reformers and theologians in all ages have tried to root out evil through beholding it and calling the attention of the people to it. As a result, they not only built it up in their own consciousness, but also in the consciousness of the race. It is this consciousness of error that is now passing away, and is that end of the world spoken of by Jesus when he said, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world"—the end of materialism, the surrender of the sense-man to the Spirit of Truth. We are now in the days when the wheat is being garnered into barns and the tares into bundles to be burned. Heaven is "at hand" awaiting our recognition of it before we can enter therein.

Jesus came and showed us the way out of ignorance and sin. His mission is more fully understood when we realize that he taught of life and along constructive lines. He taught us the overcoming of sin in the forgiving of sin. Sin is forgiven as we cease to sin. The religion of the past has taught us that salvation is a condition to be realized after death, but Jesus taught, with simplicity, that he came not to prepare for man a heavenly home after death, but to give him the victory over death and bring him into the consciousness of more abundant life, here and now. The Spirit of Truth reveals to us that Life is God and everywhere present, therefore there is no room for death.

As we rise in the consciousness of more abundant life in God, we find that past errors are consumed by the fires of Spirit without producing death. Like Jesus, we are celebrating the Feast of the Passover and passing over from the mortal to the spiritual consciousness without destroying the

body. Living in this consciousness we can understand how we are delivered from pain, sickness and death here and now, and that this life that is, is immortal. This is abiding in God, knowing our oneness with him, being conscious always of Strength that never fails, of Life that is ever present, of Substance that is eternally the same, of Love that meets our every need, and of Perfect Wisdom (spiritual understanding) through the Spirit of Truth in us. These are the seeds that bring forth immortality. Man is to be unified always, spirit, soul and body.

It is time then that we were having the proper conception of the body if it is to be redeemed here and now. The old theology ignored the body and gave it no place in the scheme of salvation, but the body is the "temple of the living God," and the "whole creation groaneth and travaileth in pain together until Now, waiting for the adoption, to-wit, the redemption of the body." Life is the fruit of righteousness, therefore, if we are to demonstrate eternal life in our bodies, our ideas regarding this temple must be cleansed of all impurities. We have been giving up our bodies because for generations all our forces have gone to build the temporal man, instead of the spiritual, eternal man. We have been seeking to perpetuate our lives through offspring, and so lost all that we counted worth while, in the grave. Physical generation has taken the place of spiritual creation. Instead of bringing forth children of the Mind, divine ideas after the likeness of the One Mind, and so losing our life for the Christ's sake and thereby finding it, we have been seeking to save our lives through offspring and, as a result, lost the consciousness of ourselves as sons of God. God is our Father and is Spirit. Our birthright then is purely spiritual. We must all demonstrate in our minds and bodies the perfectness of the Father. Our thoughts, our words, our acts must be in perfect harmony, else we break the Trinity of expression and find ourselves still outside the gates of Paradise.

Paul admonished, "Be ye transformed [changed in form] by the renewing of your minds." This transfor-

mation is going on now in the race. The God-Man, whom the world awaits, is willing to deny himself (mortal self) and follow the leadership of Christ. What beauty, what glorious gain is realized when the stone is rolled away from the tomb of sense in which he has been so long buried. Being willing to acknowledge his spiritual parentage, he is ready to put off the continual round of generation, which begins in birth and ends in death, and enter now into the joys of the Lord, the joys of the regenerate life which begins and ends in God.

In this New Order, this kingdom of God on Earth, gratification of lust must be assembled with the tares to be burned. All must measure up to the purity of the Christ Mind. In the birth of this truth, a feeling of loss may be experienced, but to the one ready and willing to let go the old man and his deeds, and let the Will of the Father be expressed in him, the gain is so infinitely more than the idea of loss, that in the glory of his freedom he is able to discern that "man's chief end is to glorify God and enjoy him forever." Enjoy Him forever! In these words are contained the volume of Love implanted in us in the beginning by the Great Heart of Love.

The true object of the union of the man and woman is first to build up their own perfect bodies through the inspiration and joy that comes through spiritual companionship, and to participate in the great restitution work of the race. In the spiritual union the whole substance and force of all desires are consecrated to God, and the man and woman are unified, spirit, soul and body, in God, and not in the lusts of the flesh. Divorces and all the errors that beset mankind will be done away with when we conform our living to purity of thought and act, and find our satisfaction in serving the one true God. "Ye cannot serve two masters."

This is not only an ideal to be realized by all unfolding God-ward, but it is being realized now by all that are able to receive it. This demonstration is a result of principle and is not rather the "exception of the rule." This being the case, sooner or later, all must reach this glory goal. God

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is no respecter of persons, and the man and woman who have found this priceless gift, have been accounted worthy to receive it. The world has been waiting for the manifestation of these sons of God who have the understanding, the faith, the courage and the fearlessness to think and express ideas that shall establish an entirely new order of things in the earth, even the kingdom of God. The leaven is at work and "shall leaven the whole race." The uplifting of the individual is but the forerunner of the uplifting of the nation and the whole human family.

We are now entering the age of the reign of the Christ righteousness and a new race of peace and purity and wholeness is being established. "As in Adam all die, so in Christ are all made alive." Schools, theologies and governments are making innumerable adjustments for the ushering in of this Great Manhood, the God-Man. A race of gods fit to live and express the Universal Spirit of Love and brotherhood is being formed in our midst. The glory goal of man is resurrection, the raising of the whole man, spirit, soul and body, into the consciousness of purity and life, here and now. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent."

FROM EMERSON

Emerson's disciple is to perceive that in all evils there is compensation when we look upon the world as the evolution of divine ideas. He may remind us of another philosopher, whom he resembled in frugality, dignity and cheerful acceptance of life. They coincide in one significant saying. "A free man," says Spinoza, in what has been called one of the most weighty sayings ever uttered, "thinks of death least of all things, and his wisdom is a meditation, not of death, but of life."

So Emerson tells us that a wise man in our time caused to be written on his tomb, "Think on living." We are not to waste life in doubts and fears; and one great mark of progress is that the old system of meditating upon death, and surrounding the thought with terrors, has gone out of fashion.

SUNDAY LESSONS

SUNDAY, JANUARY 23

THE CALL TO REPENTANCE—Jer. 26:7-19.

7. And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah.

8. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die.

9. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah.

10. And when the princes of Judah heard these things, they came up from the king's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's house.

11. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears.

12. Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard.

13. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you.

14. But as for me, behold, I am in your hand: do with me as is good and right in your eyes.

15. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

16. Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God.

17. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18. Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem

shall become heaps, and the mountain of the house as the high places of a forest.

19. Did Hezekiah king of Judah and all Judah put him to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls.

SILENT PRAYER: *"The Lord is my light and my salvation; whom shall I fear?"*

There is always hope for the repentant sinner. A repentant state of mind is an exceedingly good state for one who has been on the error side. If you find yourself suffering the result of transgressed law, begin at once a righteous repentance.

In this lesson the Israelites are pictured in distress, the result of their failure to follow the commandments of the Lord. The land was full of idols, and immorality was rampant everywhere. Jeremiah prophesied disaster and desolation unless the people repented, and the priests proposed that he be put to death for speaking such words. The princes and the people listened to the warning voice and heeded it.

All the misery in the world today is the result of man's failure to obey God's laws. On every hand are prophets of the Lord calling attention to this truth, but as in the days of Jeremiah, the priests would have them and their message killed out. Instead of teaching the truth that disease of mind and body is the result of sin, the popular pastors of the people are helping in the futile search for material causes and drug remedies. They preach to the people about the idolatry of the Israelites, yet fail to see that they have made idols of and are giving God-power to ten thousand sensuous things. There certainly is great need of righteous repentance.

Sin is not such an awful thing in the sight of God. Jesus taught that even man had power to forgive sin. It is the unrepentant sinner who is the object of so much concern.

The sin against the Holy Ghost, that cannot be forgiven, is the determination not to repent nor ask for pardon.

God is the Great Mind of the Universe, and when man takes the right mental attitude, an adjustment of the individual thought to the divine idea at once sets in. Then all things become possible and although your sins be as scarlet, God can make you white as snow.

John came saying, "Repent ye, repent ye." One version renders this, "Change your mind, change your mind." It is right thinking that dissolves the abnormal brain cells of the criminal. So it is right thinking that strengthens the weak cells of the frail one, and purifies the muddy life stream of the congested body.

Although your sins be mountain high, a very little faith in the power of God will remove that mountain and cast it into the sea. Do not be discouraged because you have repented, have been forgiven, and then have sinned again and again. Plenty of people do that every day and God forgives them. They go steadily forward in righteousness, because they know how to repent. It is much better to put your energy into repentance rather than into regrets and agonies over your transgressions. Only repent, and ye shall be saved.

"And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."—Luke 15:3-7.

SUNDAY, JANUARY 30

REJECTION OF THE NEW DISPENSATION—Jeremiah
36:21-28.

21. So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in

the ears of the king, and in the ears of all the princes that stood beside the king.

22. Now the king was sitting in the winter-house in the ninth month: and there was a fire in the brazier burning before him.

23. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier.

24. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them.

26. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

27. Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

SILENT PRAYER: *My mind is always open to the enlarged ideas of Spirit.*

Jehoiakim the king represents a ruling state of mind that does not accept or obey the higher law. When we reach a point in our ongoing where there is necessity of greater spirituality, our meditations reveal to us that the way is through reforming our methods of thought and life. This is the intuitive perception of the progressive trend of all things, which is the Book of the Law, or the "roll" which the king burned.

The burning of the roll represents a denial of the spiritual thought working in consciousness. We know that to go forward to more advanced demonstrations we must give up the present ruling ideas. These however, constitute our king and his kingdom, and it looks from a temporal viewpoint as if we were giving up our all when we relinquish these, and we do not entertain the proposition for a moment, but promptly burn or deny it away. We have no com-

punctions in so doing, and there are no regrets. "They were not afraid, nor rent their garments."

This tendency to establish oneself in a mental kingdom with certain ruling ideas is strikingly illustrated in the crystallization of metaphysical teachers in that particular form and statement of the doctrine in which it was first revealed to them. No matter how often the prophets and scribes of the Lord, both within and without, present them with the "roll" of the progressive Law, they are so saturated with the first revelation that they can see no forward step, nor the inevitable consequences of such ignorance, which are chains and Babylon—ultimate mental confusion.

The lesson is that we shall read out of the "roll" of the Higher Wisdom the new revelations of Truth which are being constantly presented to us, and be open and receptive to Divine evolution. It is a dangerous thing to set up a religious kingdom and gather about you a personal following. In a very short time you find yourself in the clutches of the "servants," who are the people and the thoughts of the world. They bind you to the "system," and ere you are aware, you are part of a worldly institution called a "church."

But our temporary denial of the Divine Law does not relieve us from its final establishment. It runs deep in the Divine plan, and we cannot escape its ultimate outworking. We may evade its fulfillment in this phase of our existence, but "another roll" is given by the prophet of the Lord; and his scribe, our inner memory, has written upon it all that was in the first roll, and "added besides unto them many like words."

SUNDAY, FEBRUARY 6

A SORROWFUL OUTLOOK—Jer. 37:4-21.

4. Now Jeremiah came in and went out among the people; for they had not put him into prison.

5. And Pharaoh's army was come forth out of Egypt; and when the Chaldeans that were besieging Jerusalem heard tidings of them, they brake up from Jerusalem.

6. Then came the word of Jehovah unto the prophet Jeremiah, saying,

7. Thus saith Jehovah, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8. And the Chaldeans shall come again, and fight against this city; and they shall take it, and burn it with fire.

9. Thus saith Jehovah, Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart.

10. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet would they rise up every man in his tent, and burn this city with fire.

11. And it came to pass that, when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12. Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people.

13. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah the prophet, saying, Thou art falling away to the Chaldeans.

14. Then said Jeremiah, It is false; I am not falling away to the Chaldeans. But he hearkened not to him; so Irijah laid hold on Jeremiah, and brought him to the princes.

15. And the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16. When Jeremiah was come into the dungeon-house, and into the cells, and Jeremiah had remained there many days;

17. Then Zedekiah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is. He said also, Thou shalt be delivered into the hand of the king of Babylon.

18. Moreover Jeremiah said unto king Zedekiah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison?

19. Where now are your prophets that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20. And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be presented before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21. Then Zedekiah the king commanded, and they committed

Jeremiah into the court of the guard; and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Then Jeremiah remained in the court of the guard.

SILENT PRAYER: *In my spiritual integrity I rise above all opposition.*

There is a wide demand for a book explaining the symbology of the Bible, and those who are asking for such a book are presuming that it can be written out so plainly that anyone can use it, and without previous study interpret the deepest metaphysical writings of all the ages. Such a book may be written, but it will be as full of mystery as the Bible to those who are ignorant of the human mind and its relation to Divine Mind. When men learn the laws governing mental action in their bodies, and their relation to the Spirit, they will have no trouble in discerning the symbology of the Scriptures; but this understanding must first be attained.

Man is potentially the "image and likeness" of God, but not actually that "image and likeness" until he is conscious of it. All spiritual development is to bring to consciousness that which already is. Involution is the creative work of God; evolution is the receptive work of man. The "children of Israel" are the thoughts that have been receptive to Spirit until a certain degree of consciousness has been attained, which remains in the soul as the true Ego through all its incarnations. It may be submerged again and again, but it is somewhere in the field of consciousness, and the possessor is a member of the Twelve Tribes of Israel, regardless of the race in which he lives from age to age.

The Chaldeans represent the psychic thoughts that connect the individual soul with the soul of the earth and the heavenly bodies. They are not spiritual, but shine by borrowed light. The Babylonians represent the mixed, confused thoughts of the material world. The Egyptians are thoughts pertaining to substance. The Assyrians are the destructive, undisciplined thoughts.

The *I Am* can make active and dominant in con-

sciousness any thought realm it identifies itself with. When man evolves according to Divine Law he is careful to "watch and pray." He thus identifies himself with God and is righteous. When man grows lax in this identification he gradually falls into error and ignorance, until he is besieged on every side by unspiritual, oppressive conditions. This is the state in which this lesson portrays the "children of Israel."

Jeremiah the prophet is spiritual Faith. When ignorance and wickedness rule, faith is bound in the dungeon of materiality. When the extremity is great and the usual mortal aids are powerless, then the Ego (king Zedekiah) turns to submerged Faith and asks the outcome.

Jeremiah is called the "sorrowful prophet," because he nearly always looked on the dark side and prophesied evil. When one's faith is pressed upon by thoughts of discouragement and condemnation, the Ego should deny the belief in material bondage and affirm the living substance of Spirit as the One Reality. King Zedekiah set Jeremiah free, and gave him daily a loaf of bread, which represents this denial and affirmation. Stimulate your faith in God by word and use. Faith is man's most marvelous faculty, and if you have it in the very smallest degree (a grain of mustard seed) you can remove mountains.

SUNDAY, FEBRUARY 13

THE GREAT LIGHT OF THE SOUL—Isa. 9:1-7.

1. But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the

garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

SILENT PRAYER: *Let thy name be called in me "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."*

To understand the metaphysical import of this lesson, it is necessary to know somewhat of the constitution of man. The Man-Idea is a living picture in the God-mind. This is the "image and likeness of God." This picture is first cast in a thought of *substance*. "The Lord God formed man of the dust of the ground." Then life is breathed into it—"breathed into his nostrils the breath of life; and man became a living soul." But this living soul in its body of divine substance is not conscious of the inbreathing Spirit, the Lord God, until it has reached a certain perception. This is described by the prophet in the first verse of the lesson.

The breath of the Lord God, which became the soul of the man manifestation, includes all emotions and energies that move in and through the organism, and it is always designated as feminine. *Psyche* is the name of that subtle essence that flows in and out of the great heart center called in physiology the *solar plexus*. But she inhabits the whole organism, and it is through her that we send our thoughts to the various organs and members of the body. She is like a very sensitive mirror that makes a living form of every thought-image reflected into it. She has brains in every part of the body, and they think the thoughts she reflects into them. *Zebulun* is the brain at the pit of the stomach that presides over the chemistry of the organism, separating and apportioning to each part its share of the food. *Naphtali* is the brain in the back, whose office is to direct the elimi-

nation of certain watery elements from the blood. This presiding genius is called Strength, because it keeps up the positive tone of the circulating medium.

When we have been worshiping material things and filling our thoughts with worldly conditions to the exclusion of the spiritual, there is a deterioration of the soul quality. A gloom and dimness of the mind prevails, that "afflicts" (R. V.) Zebulun (stomach) and Naphtali (kidneys). This is accomplished through the "sea," or nerve fluid, that is connected with the magnetic vibration (Galilee—"to whirl"). This was brought about by the sins of Ahaz (the Will), as described in II Kings 16:1-8, II Chron. 28.

But error works its own destruction. The organism gets weak and the functions no longer do duty—the soul and body will separate unless something is done. What is the saving element? It is through meditation and right thought. When man has time to think about God and himself, there dawns upon him a "great light." We cannot describe how we see this light in the soul—Spirit cannot be translated into sense—but we have the increasing joy and peace of that perception, and the battling thoughts of contention and antagonism, the warring confusion of error, all are purified by the fires of Divine Life.

This "great light" is the open door that floods the soul and body with a power it has never before realized; there is a new birth—the Christ of God is beginning to form in man's consciousness. This is the most wonderful experience that the soul can have. It is beyond all words. We can only exclaim, as this exalted force begins its descent into consciousness, "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace!"

This great opening of the soul to the Supreme Self has its degrees of initiation. We do not put on Christ at a single bound, nor does a single illumination put us in permanent unity with this "Father within me" of Jesus. It is a development from the first little ray of light and power, step by step. But "of the *increase* of his government and peace there shall be no end."

Society of Silent Unity
 913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
 (Silent Unity Department)
 915-917 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

January 20 to February 20, 1916

Held daily at 9 p. m.

Fear not; stand still and see the salvation of the Lord, which he will show you this day.

PROSPERITY THOUGHT

January 20 to February 20, 1916

Held daily at 12 m.

*Showers of blessings, showers of blessings in store;
 Windows of heaven are open, showers of blessings
 outpour.*

COUNT IT ALL JOY

EDNA L. CARTER

Count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—*James 1:2, 3, 4.*

Where there is no vision, the people perish.—*Prov. 29:18.*



WE ARE living in the most interesting time of the world's experience. All past history is but a record of changes preparatory to the Kingdom Age into which we are now entering. As Moses was called up into Mount Abarim to view the land which had been promised to the children of Israel, so the Lord's people may now go up into the mount of spiritual perception and understanding, and see the Promised Land, the New Kingdom, its blessings and its glories.

The need of this vision is imperative. In journeying out of the wilderness of mortal thought there are times when the heart would fail if it were not for this vision. The overcoming life finds its joy, not in ease and creature comforts, but in the victories it wins on the way from darkness and ignorance to spiritual consciousness. Sometimes this joy must be taken by faith. James, writing to the scattered Israelites, says, "Count it all joy when ye fall into divers temptations." The Emphatic Diaglott renders this verse, "Esteem it all joy when you fall into various trials." "Temptations" and "trials" include all the experiences an overcomer meets from day to day as he tries earnestly to bring the Truth into expression in all that he thinks and does.

Anyone can be joyful when his way is pleasant and easy, but the real test of spiritual faith and thanksgiving is to be able to *count*, or claim by faith, that spiritual joy which comes from knowing that God is the directive power in one's life and that all things are working together for good, no matter how adverse they may appear to be.

This is one of the greatest lessons that those who are qualifying for a place in the New Race can learn. The

old Adam ideas and ideals and customs and standards are so rooted in the consciousness of individuals that the utmost faith and patience are required while one is undergoing the regenerative process. The ideal of the New Race will enable one to live in a consciousness of an inner spiritual joy that the world has no power to take away.

The vision of the New Age as seen from the mount of spiritual perception includes revelations of new ideas and new conditions in every phase of thinking and living. There will be a new social order. Regeneration will take the place of generation; universal love and peace will reign and militarism will be no more; commercialism will disappear, and men will be joined in a universal brotherhood, each working for the good of all instead of every man for himself and his own. Ignorance of the Divine Law and disobedience to it will be unknown in the new kingdom, and there will therefore be no sickness, no disease, no death. "Sorrow and sighing shall flee away" and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This is the vision, and happy are they who have it as their living inspiration. This vision is their protection from temptation. They know that the world, with its vanities and its pleasures and its knowledge and its ideals is passing away, and that, if they attach themselves to the things of the world, they will pass away with its unsatisfying and temporary glories.

People who have not had the vision look upon those who have as foolish dreamers who are losing the best of life by refusing to be yoked with the world. But the time is not far distant when even the unbelieving will acknowledge that the truly wise are those who have discerned that a great change is coming in the earth and are making themselves ready by consecration and spiritual overcoming. Already the world is in the throes of its new birth and the scoffers are beginning to recognize that a new time is at hand.

The fact that no one can lazily drift into the power and blessings of the new kingdom should be emphasized. In-

dividual overcoming is the only possible means of making a new race of people, fit for eternal life, and all the other spiritual blessings that are to come with the establishment of the Christ kingdom. Those who are now hearing and heeding the call of the Spirit to come up out of self into the Christ consciousness are, through their obedience, being prepared to become the Church of Christ, that great working Body which is to be the means of bringing complete restitution to the earth and all its people. Overcomers therefore find that they must give attention, not only to their individual development, but that they are required also to come into spiritual unity with all of the other members of the Body. The knitting together of all these into one is sometimes a painful process because self stands in the way. But here again all things must be counted as joy, and the joy taken by faith will become a reality. Spiritual love and unity will bring far greater happiness and satisfaction than can be found in any form of self-seeking.

The Christ Body is the "little flock" mentioned by Jesus when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Paul describes the relations of these "called out" ones in his first letter to the Corinthians, and he shows how necessary it is for each one to be willing to give up every personal consideration for the sake of perfecting the Christ Body. Everyone who understands that he is being made ready to fulfill such a high calling meets the necessary discipline with more faith and patience and joy than do those who have not yet recognized the Body and their calling to a place in it. Worldly joys and honors and glories are nothing to one who has the vision of the Christ kingdom as a working organism, permeating, ruling and regulating, not only individuals, but the affairs of all the human family.

The promises of joy are to be fulfilled in those who, by faith, find the inner joy, the joy of the Lord's Presence, and cultivate it by daily giving thanks in all things. "Everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of
Silent Unity.*

Regeneration is the process of redeeming soul and body from material consciousness. Man is potentially a spiritual being but, in bringing forth his soul, he departed or fell into ignorance and its consequence, sin. This is overcome through the establishment of a new state of consciousness, called the "new birth."

* * * *

In making the demonstration of youth it is well to remember that there is a difference between immortal, spiritual youth and the youth of the natural man. Spiritual youth is based upon the life and strength and vigor and joy of the Spirit; mortal youth is merely a product of animal spirits and is only temporary. It is characterized by ignorance, inexperience. Many persons have the idea that to demonstrate youth is to go back and act as they did when they were in mortal youth; but the demonstration means far more than this. Real, permanent, spiritual youth can only be demonstrated by finding the indwelling Christ Life and Love and Joy and bringing it into expression in the Christ Wisdom.

* * * *

The Lord's people are already feeling the need of a new vocabulary to express the higher spiritual thoughts which are coming into mind. The old language is full of negative words that deny the Lord as the Omnipresent Good, working ever in man and for him. God, through the prophet Zephaniah, has spoken, saying, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." The present language but poorly expresses even the worldly thoughts of men. Misunderstandings arise from lack of proper expression of thought, and discords often follow when there is no deeper cause than a misunderstanding in

the use of words. The new people are gradually making a new language. Words indicative of error are being eliminated and new words are being formed.

* * * *

The masculine and feminine principles are both included in Being (God) and they appear in man because he was created in the image of God. "God created man in his own image, in the image of God created he him; male and female created he them."

The first chapter of Genesis, from which this quotation is made, describes creation as it is in the ideal or unmanifest.

The second chapter of Genesis is a record of another step in creation, that is, the making manifest of that which already exists in being. In expression, the masculine and feminine are separated and the woman becomes the helpmeet of the man. But each contains the two principles, male and female; the subjective of every man is feminine, and the subjective of every woman is masculine. This is a truth that needs to be kept in mind in solving many of the race problems. In mortal consciousness the sense of separation is so strong that a great unrest is caused. In every heart there is a more or less well defined desire for a companion, one who can give a sense of completeness and satisfaction. This desire is fundamentally right but has often been allowed to work out in error. No one will ever find completeness and satisfaction until he finds it in the union of the Divine masculine and feminine in his own consciousness. It is the lack of this inner union that causes unrest and dissatisfaction. The remedy is to quit looking without for completeness and to give the attention to the within. The outer has its place, but it is secondary.

In the search for an ideal it is well to remember that no man and no woman is yet fully rounded out in spiritual development and therefore cannot meet all ideal requirements. That is one reason why there is so much fruitless search for an ideal and so many disappointments. It may be that in the manifest world the ideal is composite, and we

find it expressed in one individual in certain qualities and in another individual in other qualities belonging to the one idealized in mind, so that it is perhaps well to see in every man and in every woman the Divine Ideal and be ready, under the Divine Law, to give to all and to receive from all whatever is needed. This would bring the future into the present, the ideal into the real, and waiting and suspense and longing would give place to satisfaction. Briefly stated, the meaning of all this is that the ideal must be lifted up from the personal to the Universal.

A great deal of sorrow and disappointment may be saved by an understanding of what love is. People are often carried away by the sweep of a great passion which they call love when it is nothing more than animal magnetism or sex attraction. All the crimes in the category have been committed in the name of love. But love as taught by Jesus has nothing in common with jealousy and murder. In the kingdom of God soon to be manifest in the earth there will be an understanding of the masculine and feminine forces of Being and the law under which they express will be known and kept. The Spirit of Truth is now revealing the mysteries of the kingdom, and those who have purified themselves from sex lust are getting glimpses of a restored Eden in which the serpent has no power to tempt.

* * * *

When the work of regeneration begins in a man or a woman there is special need of wisdom. The power of the Spirit so intensifies the activity of the forces of Being that every wrong expression meets with a quick result. Conservation of the life force and substance is the great fundamental need in the regeneration, and everyone should understand the different phases of consciousness so that the law of conservation may be kept in all planes of being. It is easily understood that continence is a necessity, and people who enter into the regeneration are usually ready to observe the law so far as the physical is concerned. It is well also to know that conservation on the soul plane must be practiced. Metaphysicians should remember that creative forces

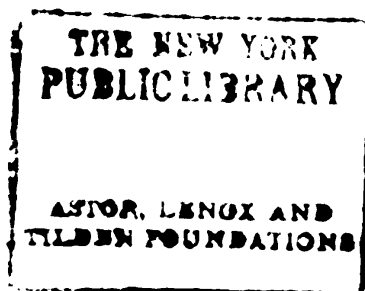
have their origin in the mind. With the concept of the thing, there immediately follows in consciousness the formed image and activity of that thing. In the ordinary material thinker this has to be carried out in the material because there is where the preponderance of his thought finds manifestation, but when one comes into close relation with the mind and its forces, there is an immediate mental activity corresponding to and closely simulating the physical. So we must recognize an entirely new realm in which is taking place everything that the sense man has in his world. Even the lusts of the flesh find here an avenue of expression. Jesus called attention to this when he said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

The sex nature is essentially amenable to this plane of mental action because its seminal fluids form the connecting link between mind and matter. This is demonstrated in dreams where the lascivious subconscious thought excites the sex organs to activity, and outer expression of the lustful thought. It is possible also in the waking state to so dwell upon the thoughts of sex that the sex organs are moved to psychic action and physical vibrations. One who practices this is guilty of mental self-abuse. The same thing is possible between men and women in mental sex intercourse, and it is the duty of the teacher to guard the student against all such forms of error.

Some students who know these things fear to concentrate in Truth, and when they feel the thrill of life they mistake it for sex vibration. They leave the Life Center to go on carrying out subconsciously old race ideas of sex and generation because they are afraid to go into it with the freeing, uplifting Word of Truth. Between these two extremes there is the path of wisdom and safety. No harm can result from inner concentration if the thoughts are kept upon Spirit and the Truth of Being declared, while serious results follow neglect of spiritual concentration, prayer and meditation. The gospel must be preached to every center of consciousness in man, the faculties (disciples) called

FEAR not; stand
still and see the
Salvation of the
Lord, which he will
show you this day.

SHOWERS of bless-
ings,
Showers of blessings in
store;
Windows of heaven are
open,
Showers of blessings
outpour.



to spiritual life and the whole body lifted up to the Christ consciousness.

When the prophet gave the Word of the Lord, saying, "I will put my law in their inward parts, and write it in their hearts," he was telling of this great redemptive work that is now taking place in the subconsciousness of men through their affirmations of the Truth of their Being.

A PRAYER PROCLAIMING THE COMING OF THE NEW MAN

Hear, O earth, and hear, O nations, and let all the people hear the Word of the Lord declaring the Presence of the Son of Man in power and glory.

Jesus Christ is come and all the kingdoms of men are his.

His Law is now established in the earth, and righteousness and peace fill the earth with the joy of the Lord.

God's saving health is known among his people, and his bounty is freely poured out upon all.

Old things have passed away and all things are made new.

The transforming power of the Christ Mind makes all men new creatures in Christ Jesus.

Death is swallowed up in victory, and the bodies of men are restored to the immortality and incorruptibility of Spirit.

I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.

"When each man sees the truth for himself, all will come together. Reform, therefore, should proceed by the gradual elevation of the human Spirit, not by direct legislation and outward agitation alone. Preparatory agitation of the soil, and the sowing of the word-seed, enable the word-seeds to germinate, transform, and bear fruit."

Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119:105.

THE NEW LANGUAGE OF THE NEW RACE IN THE NEW EARTH

JOHN L. CHESNUTT



THE PRESENT age has strongly felt the need of a new language, simple and adapted to universal use.

When the earth is restored to its original perfection, conducive to joy in all its parts, and the new race enters into the inheritance thereof, a new language will be absolutely necessary. The new language will be free from all words expressing error and evil in all their forms. It will abound in words expressing love, joy and peace, and in words capable of expressing the higher concepts of all things—the divine ideals—for, inasmuch as God will renew, or make new, all things, and the old things shall pass away, we shall need new words to describe the new conditions and new emotions.

In that new language all words will bear a close relation in their general tone, and in the individual sounds that combine to form each word, to the idea or emotion being expressed by the word. Being based on order and expressing the harmony of order, that new language will be free from the defects of present-day languages, and expression will be natural, easy and perfect—free from the difficulties and superficialities of expression in present-day languages.

An incident may serve to illustrate the matter. Recently an author submitted for publication in a leading magazine what he fondly imagined was a "poem." The lines were rhymeless, excepting one or two that were incidental or accidental. The editor very courteously suggested that certain other lines should be made to rhyme in order to produce "polished" poetry, and he kindly marked a few, to illustrate his point.

To make the changes indicated, as near as we may quote them now, the author would have to cut "God" out

of one line to make it rhyme with "earth," and cut "heaven" out of another line, to put in a rhyme with "bell."

This illustrates quite clearly how poets—even the best of them—have found it necessary, oftentimes, to sacrifice the highest concepts, or the divine expression thereof, for the sake of rhyme, though the casual reader is seldom aware of the fact.

It is true that many beautiful ideas have appeared, clothed in rhyme; it is true also that there are men and women, the God-given beauty of whom, though largely disguised in style, is not wholly obscured.

Those who see through the veil of style and view the pure, high-born idea, unfettered and unstrained by human rules of rhyme, know that its beauty is obscured, rather than enhanced, by clothing it in any art of style.

Inspiration endeavors to express itself in metrical language melodious in tone, for meter and rhythm are forms of order, which is the basis of harmony. But rhyme is merely the art of man—an ornament of style that is forced on a thought, like a ring in the nose or a bob in the ear.

They who in clear vision have seen an original idea—radiant in the beauty of harmonious parts, vibrant with a message of unmixed truth, voicing itself in melodious tones, strong in its heaven-born freedom, free in the fullness of strength—these view ideas as vital things; and they feel no need for an accompaniment of tinkling cymbals or of rattling trinkets, devised by the art of man.

Those who have stood in a holy place, inspiring the living thought, are impelled to give it expression in the robes of its own wise choosing, for the animate thought unfolds itself, like a flower, with a beauty all its own. Who that knows them in their regal purity can imagine a high-born idea as voluntarily stooping to sort over ill-fitting words to clothe itself withal, merely to rhyme itself into style!

Says Milton: "Rhyme is no necessary adjunct or true ornament of poem or good verse, . . . but the invention of a barbarous age, to set off wretched matter and lame meter."

Dante remarked that words had never made him say what he did not want to say, but that he had often made them say what they did not want to say, all of which indicates what a tussle he had with ideas, to make them clothe themselves in rhyme.

Those who have studied language most closely agree in this: That thought must mold the form, if the form is to enhance the thought.

When the men of old united in an endeavor to reach heaven by the work of their own hands, they lost the universal language and a Babel of tongues ensued.

Let me be prophet long enough to predict that when the earth and the race are restored, an original and universal language will also be restored. The new race in the new earth will need a new language, suited to express in perfection the brotherhood of man and the Fatherhood of God. It will need a language adapted to the conduct of affairs in a world free from error and the consequent evil—a world full of love, joy and peace, in the enjoyment of all good.

And that new and universal language, free from error and void of evil, voiced from an inner harmony and expressing only good, will be metrical in form and melodious in tone—in tune with the *Infinite*—in all expression, whether prosaic or poetical. The terms “prose” and “poetry” will not then fit, for the “ideal” of poetry will have become the “real” of prose, and will fill it with its music. And in all expression the meter will vary, and likewise the tones, to fit the character of the idea being expressed in every line and paragraph. There will be no monotony there.

The solemn thought will clothe itself in meters strong, and dignified. But the thought that is full of exuberant glee comes in leaps and in bounds, with a song on its lips and a dance in its feet. And it comes, as it should, like a sunbeam, with the light in its eyes all a’sparkle. There’s the peal of a bell in its laughter, as it goes in a whirl, like a zephyr. Speaking literally, every idea will choose its own “feet”—the feet that respond to its music.

Best of all, the new language will be adapted to Truth. The things that have been spoken in secret, the unpleasant truth, as well as what is false, will have been proclaimed from the house-tops, and the futility of deception will be evident. The truth, and only the truth will be told, and all men will welcome it.

The evidence is complete that demonstrates that every mental activity creates a definite chemical change and a definite anatomical structure in the animal that exercises that mental activity, and this is the *modus operandi* of animal growth and evolution, and that by this method more mind can be embodied *ad libitum*. The evidence is complete that shows that every mentation also produces a definite effect upon the environment of the animal that does the mentating. Action and reaction are equal. Force cannot come from nothing. Mentation is a mode of energy, and the organism of the animal cannot create the energy of life out of nothing, but must receive it from the Great Reservoir. But the conclusion that every mentation affects the environment is based upon direct testimony and quantitative measurement. Vary the mental activities of a unicellular organism and you will vary its structures, and the same is true of a multicellular dog or man. Mind underlies organic phenomena and life is mind; mind-activity is the cause of evolution, and mind-embodiment is the goal.—*Prof. Elmer Gates.*

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge.—*Eph. 3:17-19.*

He who walks with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—*Dr. Dewey.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

All the healing systems that have ever been known to the world have aimed to cure rather than to heal; that is, through these systems an effort has been made to give a temporary patching-up to the body without taking into account the mental states that produced the physical in-harmonies.

The redemption of Jesus Christ includes the whole man, and healing in his name means that the soul's sins are forgiven and that bodily healing follows as a result.

The Society of Silent Unity follows Jesus Christ wholly, and all the teaching that goes out from this Center is based upon the understanding that man is Spirit, soul and body, and that he cannot be permanently healed or helped in any way except through the union of these three in Christ.

It is the object of this special number of UNITY to give emphasis to the teaching of Jesus Christ as the regenerating power that is to lift this race out of sin and error into righteousness and life. This transforming work begins in individuals, and proceeds under a law that produces in consciousness that change which is called spiritual growth. The following are extracts from letters received by the Society of Silent Unity from men and women who are on the way from mortal consciousness to the higher spiritual consciousness of the New Race:

HEALTH

Poplar Bluff, Mo.—I asked you for help for my son who had fallen and was severely hurt. He had what the doctor called a compound fracture of the skull, the worst

fracture known. They had very little hopes for his recovery and, even if he should, it would be six or seven weeks before he could leave the hospital. I just want to tell you that within three weeks he was able to leave the hospital. Every time the doctors and the nurse came in the room they marveled at his getting along so well. They said it was usually eight or ten days before one hurt like that was out of the dazed state. He was entirely from under this the second day. It was such a rapid recovery in every way that he was called by the head surgeon before the examining board of doctors, and they all agreed that it was wonderful and that he was able to leave the hospital. Had I been there I would have told them why it was so wonderful. And best of all he and his wife are now believers in Unity. I do not know how to be thankful enough for his great blessing.—*Mrs. J. P.*

Minneapolis, Minn.—Just a thought from the Spirit which came to me recently while in silent treatment for my eyes: "Why, they aren't my eyes at all; they are God's eyes. He created them. All I have is his; all he has is mine. We are one. My eyes and my all I have given to him. They are his eyes, consequently they are filled with Divine love, perfection and strength. They are perfect and I give thanks." Needless to add that my eyes are now in perfect condition. Oh! the gloriousness of it, to know that we are one with the Father. Could anything in life be grander?—*D. A. P.*

Boston, Mass.—The change in my body is marvelous. Others cannot believe it is truly I. I am strong, well, vital, and am going from strength to strength. My husband has written you of his own free will. Since I asked your prayers not one drop of liquor has he tasted. We are very happy. Think of it, given up to die eight months ago and now stronger than the average woman and still building from within.—*M. F. H.*

Portland, Ore.—Some time ago I requested you to give me help for prosperity. I will state that when the request was written to you, it was written by a skeptic who had never given the Spirit (that is, the indwelling) a single thought. However, since writing there has been an awakening. I have been benefited spiritually and will try to express the thanks that are due. There is a glowing in different parts of my body at times that is delightful. The feeling was at first experienced the moment I received your answer to my appeal. That which at first seemed a jumble

to me has now become clear. The Truth seems so simple that it is a wonder to me why the entire world cannot see the truth in the teachings. I have demonstrated over sickness and proved the Truth in many ways to my satisfaction.—*H. C. M.*

Sydney, Australia—My son had a severe fall and struck his face on some rough wood, taking the skin off of his chin and lips and a piece out of the bridge of his nose. When I discovered him, his face and shirt front were covered with blood. I brought him in and immediately began to hold strong thoughts. The next day I suggested that he had better visit the barber for a shave and he looked in the mirror. He was much surprised to find that the skin was perfectly whole, not a break anywhere excepting on the top of his nose where the piece had been taken out. So he went and had a shave. While holding thoughts for him and for myself also, for a large tumor which I had been suffering with, it disappeared and I have not been bothered since. One doctor in New Zealand and another in California told me it was very likely that I would have to undergo an operation for it, but I decided that I would never have that done.—*Mrs. M. O. B.*

Bloomfield, Mo.—The cancer disappeared from Miss H. R.'s hand in about ten days after writing you. The doctor said it would have to be cut out.—*M. A. R.*

Sikeston, Ohio—I want to report that my husband has been walking for two weeks without his cane, after using it almost four years. He is much improved in every way.—*Mrs. M. P.*

New York, N. Y.—I wrote you concerning my brother who has been ill with mental derangement. I have had two letters from him lately. One letter was about normal and the other almost as good, and up to that time he had been unable to write even a few sentences coherently. So his improvement is very marked.—*V. P.*

Claremore, Okla.—Some time ago I wrote and asked you for help for a friend. The doctors said she had lung trouble. Almost from the time the letter left here she began to improve. Her weight was 109 and 112 pounds last winter and she now weighs 122, and is feeling better than she has for years.—*N. E. C.*

Pujo, La.—My husband wrote you, asking you to join in prayer for our baby who was very low with typhoid fever. The doctor said he could not live, but before the letter reached you he began to improve.—*Mrs. F. W. S.*

Albion, Maine—In many ways I am feeling very much better than I did a few months ago. My mental state is greatly improved and I am better able to put aside disturbing thoughts, worry, fear, etc. In fact, it would make too long a letter for me to enumerate all the ways in which I feel an improvement.—*E. A. H.*

Columbus, Ohio—I have eaten no meat for four months and never expect to again.—*B. K. M.*

Winthrop, Mass.—Three years ago my husband received peace of mind and change of position, after an appeal to you. The demonstration was immediate. I instantly recognized and thanked God for his goodness to us and your help and guidance. My thanks have gone out many times since. My prayers were answered for a neighbor's baby which the doctor said was dying. The color and warmth came back in a very few minutes to the little body. The doctor insisted on knowing what they had done during the hour he was gone. In that case I prayed, "knowing I should receive."—*E. V. T.*

Wilmington, N. C.—I wrote you about our colds on Tuesday afternoon and said in my letter that I would wire you, but was relying on your getting the message anyway as soon as I would send the letter. All day Wednesday I seemed very ill and Mr. B. was much worse. He spent one hour begging me to take medicine. Of course I refused. That night in the nine o'clock silence I was instantly healed, and Mr. B. was reached also, as his cold was broken. We have had several wonderful demonstrations of Truth in the last two or three weeks and I am deeply grateful.—*M. B.*

Hermosa Beach, Cal.—I am thankful to say that my daughter is now well. It was on Saturday, October 30th, that my letter requesting your help for her was mailed. I figured it would take about three days for the letter to reach you. On the following Tuesday afternoon the girl awoke and said she was feeling well. I was so glad I cried with joy and thanked God. She wished to dress and repeated the statement every time she had much pain. She knows how she was healed.—*E. G.*

Akron, Ohio—Three weeks ago we sent you a telegram asking help for our precious little son. He was taken with cerebral meningitis. He had a high fever for forty-eight hours, was semi-conscious, and the paralysis common to the disease was alarmingly present. At nine o'clock we sent the telegram and at twelve the fever broke and never went up again. You can imagine our relief and our grati-

tude for this demonstration of the power of God. It has stimulated our interest, and you may be sure I am going to know more of this power of Truth. Our son is now about and feels splendidly.—*Mrs. A. D. D.*

Indianapolis, Ind.—I wrote you a few days ago to help my little girl who had diphtheria, and my husband for appendicitis. The child is well and my husband is considerably better.—*Mrs. W. C.*

PROSPERITY

Grass Valley, Cal.—I cannot tell you how much Truth has meant to us or the peace it has brought us. We pray daily for more faith and love, and are so thankful to God for his goodness. Our financial affairs are shaping themselves wonderfully. When Mr. C. was able to work he had four positions to choose from. He took one here with the company for whom he had worked three years. Soon after beginning work he was sent down to Sacramento to guard \$40,000 worth of gold that had been stolen from the mine here. While there a telegram came, offering him an excellent place in Arizona—a position he wanted very much—but when he took the message to the manager, he advised him to stay here, saying there would be a future for him and gave him \$25 raise in salary. He is now efficiency engineer for both of their mines.—*M. H. C.*

Spokane, Wash.—I must thank you for the help my husband has received. I received a letter from him today, and he says he has been given a larger and better territory and feels so highly elated over it. He writes along an entirely different strain and says he always thanks God and knows he is to have prosperity.—*Mrs. M.*

Rockford, Ill.—This evening a man came and rented the flat. I believe it was in answer to your prayers. There has been no advertisement and I do not know how he came, except by the Spirit. Now how glad I am for the waiting time which through you has brought its blessing with it! I cannot tell you how I am drinking in the Truth. I have been renewed in bodily strength since I asked you to pray for me.—*E. M. T.*

Dorchester, Va.—Since writing you a few months ago for your prayers for our health and prosperity we find such a change we cannot express our gratitude for the good we have received. My husband had work that only paid \$45 per month. Now he has work running a boarding house, paying all living expenses, food, rent, coal, light, etc., and

\$50 per month. His father, who had no home or work, came to live with us before my husband got the new job and now (as he is a good cook) we have also arranged work for him to make his own money and have a home with us. In my last letter I asked you to pray that I might be a help to my husband and children. Since then God has placed me near a good school where my oldest child begins her first school, and instead of so much housework to take most all my time, I now have far more time to teach, help and care for my children. We are so thankful for it all and I want everyone to know what God will do for them. All things are possible with God if we have faith.—*Mrs. A. S.*

Cornucopia, Ore.—It is with a full heart that I write you. I wrote to you for prayers for prosperity and they have certainly been effective. I sold a piece of property, and the next day after I wrote you I got a clerical position. I will be seventy-five years old in January. *Mrs. B.* and I are feeling fine and you may discontinue your efforts in our behalf.—*S. W. B.*

Syracuse, N. Y.—My husband has secured the position he desired, and prospects are brighter now than they have been before in two years. We have had many trials and discouragements in the past few months, but by constantly affirming, "The equalizing, harmonizing, success-giving Mind of Jesus Christ is now active in us and in all our affairs," we are seeing the wonderful manifestations more and more every day and praise God for his goodness. *I. L. M.*

Turlock, Cal.—My financial troubles seem to be righting themselves. The morning after I wrote you in regard to the cows, the man of whom we bought them was out here and made a great display of authority and said he was going to take them away immediately. Since then we have neither seen nor heard of him, although that is more than two weeks ago. My son and I did not resist in the least. We left it all with the Father and have been holding faithfully to the statement of justice you sent. We have already paid him more than the cows are worth. Also another financial matter has been settled and we are trusting to our All Supply to lead us safely out of what seemed utter financial ruin. I praise God every day for being led into the Truth. I want to tell you also that I am entirely free from the coffee habit.—*A. E.*

Rogers, Ark.—My letter requesting you to give me prayers for prosperity had been gone only a few days when

my son obtained a position in a bank with a gentleman for whom he had worked two years ago. He had become very much discouraged because he had applied to quite a number. He did not think there was a vacancy at the bank, but the next day after he applied he was notified to come to the bank and they would put him to work. My rooms are all rented also and I praise God for his goodness to me and mine.—*Mrs. A. E. W.*

Los Angeles, Cal.—We wish to report that the day following that on which our last letter was mailed to you, we were directed to employment; and not only that but the manager raised the salary on this particular desk \$10 and promised that if he could get his company to do so he would give us another increase the first of the year. We were certainly glad of this and thank God daily for his goodness and bounty. We shall never fail to look to him always as the source and supply of all good.—*Mr. and Mrs. J. E. B.*

Kalamazoo, Mich.—About ten days ago I wrote you for prayers for my husband, who was out of work. I am most thankful to say that your prayers were answered. My husband secured a position almost immediately. I cannot tell you how grateful I am. I am delighted with your literature and find it is satisfying me as nothing has ever done before. I am truly finding God to be our health, supply and all that is good.—*Mrs. G. P.*

Los Angeles, Cal.—I am so pleased to tell you that my son has been successful in passing his examination for a commission, and he has also had an appointment assigned him probably for the winter. What pleases me most is that he is beginning to acknowledge the working of the Law in these matters. There were others who had been applying for months for the position which was given to him unsolicited.—*F. C. R.*

Portland, Ore.—Some time ago I wrote you for prosperity treatments for my sister. She wrote me the other day that she went to the bank where she had a little money deposited and, to her surprise, found she had about three times as much as she thought she had. Then a friend sent her enough to pay for her taxes, and her renter who has been delinquent had paid her some rent. She wrote such a cheery letter I thought I must tell you.—*F. A. J.*

Austin, Texas—I am continually praising God. My husband's business has been growing ever since I wrote you, and I was able to pay a nice sum on a large debt. God is truly working in my affairs.—*L. S. E.*

Tacoma, Wash.—Your letter came just when I needed it most. I had been so long without employment and was getting so discouraged. Now I am writing to tell you I have a lovely position and am feeling more light-hearted than I have for a long time.—*Mrs. E. V.*

New Bedford, Mass.—I wish to thank you for your prosperity treatment for me. There has been a great change in my home since I have received treatment. There were times when I did not even have enough money to buy food and it seems now as if everything I want comes to me.—*Mrs. T. B.*

Nelson, B. C.—It is with a thankful heart that I write you. The money came through for the children two days after receiving your letter. I have been affirming the prosperity statement for all of us, and I got a sewing machine which I had not expected. Words cannot express my thankfulness to God.—*Mrs. D. L. F.*

San Ysidro, Cal.—About a month ago I wrote you for your help in a financial difficulty. It came out very successfully in a few days after I received your uplifting and helpful letter, and I am sure it was your prayers of faith mingled with my own that brought me relief. I am so thankful. I have in the past received so many blessings through the Truth that my faith is unbounded. We have started a little Unity center here and have a few very earnest Truth students.—*Mrs. H. M.*

Vancouver, B. C.—Since I first wrote you, asking for prosperity prayers, four different people who were owing me money have started paying me. Also the young man I wrote you of has obtained a good position, and he has begun to pay me back the money he had taken. I am very thankful.—*P. E. P.*

Cleveland, Ohio—Truly the ways of our Lord are wonderful. Shortly after your letter came I was called up here to take a position. My funds were low and I hardly knew how I was to get here, but I prayed that I would be blessed and received the necessary funds. I am grateful for the blessings bestowed on me.—*L. L. C.*

Waco, Texas—Praise God from whom all blessings flow. My home was rented the evening following my letter to you, asking for help. It has been vacant almost two months. It has been advertised and real estate agents could not rent it. The more I see and hear of the Truth the more I love it.—*Mrs. F. S. B.*

San Antonio, Texas—Some time ago I wrote to you

for prayers for constipation, kidney and bladder trouble. I had immediate relief. I also asked prayers for financial conditions, and I rejoice to say that God has greatly blessed us. We have been enabled to pay off numerous debts, buy many useful things and have rented a cottage of six rooms. We will be to ourselves where love, peace and harmony will have a chance to rule. I rejoice and praise God. I feel that you have installed a light in our home that will grow brighter each day, revealing our true selves to us.—*Mrs. A. B. D.*

Oakland, Cal.—It is about a month since I wrote you, asking for help in prosperity, and I am so happy to be able to tell you that already a different atmosphere is evident about my home. We are all so much more contented, and during the past month there has been plenty of money to meet our expenses as well as many pleasures of a most unusual nature. This is a condition we have not known for many months. I am most grateful for all the blessings that have come to us, and have assurance of more to come.—*Mrs. B. F. M.*

Gainesville, Texas—I have been wonderfully prospered since I began reading your literature over a year ago. I have paid off a loan and mortgage on my home, and have succeeded in getting a position as a teacher.—*M. W.*

FREEDOM

Stockton, Cal.—Just a line to thank you for your prayers in my behalf. I have at last conquered tobacco, after ten years of despair. I thank God and you for all the good done for me. Tobacco is sickening to me now. I have decided when I get my check to send UNITY all that I would have spent for tobacco during the month.—*G. B. E.*

San Francisco, Cal.—My friend, about whom I wrote some time since, has told me that all desire for liquor has left him, the desire for tobacco is growing less and less and he feels like a new man. I praise and give thanks to God.—*A. M. E.*

Portland, Ore.—I wish to express my sincere gratitude for your wonderful power of curing habits unfit for any living creature. I asked you for help, as I had been drinking and the court had taken my two little girls from me. I have not touched a drop since nor do I care to. I now have my two babies with me.—*Mrs. A. M.*

San Francisco, Cal.—God's blessings have followed your letter. My husband has not taken a drink in about

nine months. God be praised. You have accomplished wonders in my home.—*H. B. M. A.*

Charlotte, Mich.—I have read Unity literature for about two years, and have been able to demonstrate some wonderful things for myself and also for other people. My husband has quit drinking and we have an ideal home life.—*Mrs. G. H.*

Berwyn, Md.—W. D. M. continues to have work. He has not obtained a permanent position, but is doing very well at odd jobs. He is not drinking at all and he freely admits that he is indebted to your prayers for his freedom. He and his family are much interested in UNITY. God bless you richly for the help you have given them.—*E. J.*

West Haven, Conn.—I stopped eating meat about six months ago. I did not "set my mind" on my desire to quit, but it simply left me as one tires of too much candy. Now I do not care for it and I feel much better and less restless. However, the point is that I am in the belting business. Now, since I have quit eating meat and turned against slaughter of every kind, the use of animal hides (leather) seems doubly sinful to me and I have developed a new interest in my business—that of displacing the skins of murdered beasts with a vegetable fiber. This should tend to lessen one's excuse for killing and makes my growing prosperity in this line much more acceptable to me. How wonderfully the Law works out.—*E. H. L.*

Belgrade, Me.—The condition of my husband has greatly improved since I wrote you, asking for treatments for alcoholic appetite.—*Mrs. F. W. H.*

Mexico City, Mexico—I never saw such a change in anyone as has taken place in the friend I wrote you about. He has not been on one of hissprees since I wrote you, and has about gotten back to his normal condition. He looks so well.—*R. D. R.*

Havana, Cuba—I wish to thank you for the great benefit to my brother. He has not touched anything to drink for almost four months, and after writing you of his serious kidney trouble he has had no return of that, and he is more cheerful and hopeful.—*F. B. H.*

Tipton, Mich.—I heard of a wonderful demonstration yesterday. My aunt sent her son's name some time ago for freedom from the tobacco habit. He was home visiting a week ago and she learned that he had quit using it about nine weeks ago and had had no desire to use it since.—*B. C. R.*



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CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

BUILDING THE NEW AUDITORIUM IN KANSAS CITY,

Our readers will be glad to know that the local Unity Society of Practical Christianity has outgrown its present meeting place, and is constructing a new auditorium in the rear of the present one. This new building will cover a lot fifty by seventy feet and will have a seating capacity of nearly six hundred.

The brick walls are now completed, and the roof is on. It will be ready for occupancy about the middle of February, when a whole week will be devoted to dedication and rejoicing.

The old building is being remodeled, and will join the new auditorium. When the plan of remodeling and building is worked out, the members of the local Society will find themselves in a very complete and cozy home. The old building and the new auditorium will be one harmonious structure. This greater building, combining both the old and the new, will contain the main auditorium, a smaller one which will be used for Sunday School and entertainments, class rooms, healing rooms, a library, a reading room, a parlor, and several offices.

A place has been prepared in the main auditorium for a pipe organ. This organ has not been made manifest yet, but we are certain that the Lord has one for us and that it will be along soon.

Notice and date of dedication week will be given later, so that all out-of-town friends who desire to attend may do so.

THE NEW RACE

This issue of UNITY is our first New Race issue and, no doubt, many of our friends will desire further reading along this line. Last season we announced a new book named, "The New Race and the New Earth," by Edna L. Carter, which we recommend as additional reading on the subject of this special issue of UNITY.

We are living in a time when great changes are im-

minet. The old conditions of sin and error are breaking up and passing away, and the new dispensation is coming in. The object of "The New Race and the New Earth" is to awaken those who are ready to hear the truth about the present condition of the world, and lead them to study and preparation for their part in establishing the New Order.

The binding of this book is Beaux Arts Bristol; 106 pages; price 35 cents.

THE WEEKLY UNITY

The *Weekly Unity* for Christmas, dated December 25, is a double number and contains an unusual amount of helpful matter. Following are the leading articles:

A Christmas Carol, (poem).....*Josiah Gilbert Holland*
 Christ or Christianity.....*Lily Stack*
 Being Happy Now.....*Dr. Frank Crane*
 Christmas Thoughts, (poem).....*Elizabeth Yockey*
 Is Prayer Answered?.....from *New York Journal*
 Come Into the Heavenly Silence, (poem).....*Eliza A. Pittsinger*
 Religion and Therapeutics.....*Charles Fillmore*
 Thoughts for the Silent Hour.....from *Record of Christian Work*
 No Condemnation.....*Frank Kesler*

The *Weekly* is \$1.00 per year. The price of this special issue is 5 cents.

THREE NEW BOOKLETS

"The Faith That Removes Mountains," by Sophia Van Marter. It is important and profitable to have an understanding of the law of faith. Mrs. Van Marter places emphasis upon *the law of faith*, for it is through it, she says, that anything can be done. No good thing shall we lack when we have applied this wonderful law. Things that seem utterly absurd and impossible to us can easily be changed according to our will, if the law of faith is properly applied.

A number of extraordinary experiences mentioned in the booklet make it a very interesting as well as an instructive treatise.

"Faith That Removes Mountains" is the second book-

let in the Fundamental Series. Description of the binding is made in the review of "Finding God," which follows. There are 32 pages in this booklet. Price 15 cents.

"Finding God," by Charles Fillmore. In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elemental metaphysical student. Not only is God described, but directions are given for gaining a further expression of his infinite Power, Wisdom, Love and Substance. Printed on toned antique paper with artistically designed Antiquarian cover, "Finding God" sells for 15 cents. The booklet is inclosed in a handmade envelope which matches the binding.

"Giving and Receiving," by Charles Fillmore, is the first booklet of a Prosperity Series which will be issued by the Unity School; and for such a series we are indeed fortunate to have this booklet, for it explains that very important principle of Being—reciprocity. The teaching of "Giving and Receiving" is based upon the Jesus Christ doctrine and its practical application in the affairs of life. The true standard and guide for a successful life is the Christ Law which Mr. Fillmore so clearly interprets in this booklet. "Giving and Receiving" is a companion booklet for "Finding God," as it is also bound in the delicate Antiquarian cover. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope, price 15 cents.

We offer to send our readers "Lessons in Truth," for inspection. We will gladly mail the book to all who apply for it. When the applicant has received the book he may keep it seven days to examine it carefully. If at the expiration of a week's time, he desires to keep "Lessons in Truth," he may remit to us the price of it (\$1.00). If the book is not wanted after it has been inspected, it may be returned to us, in good condition, without any obligation on the part of the applicant.

FIFTY-TWO TALKS BY CHARLES FILLMORE

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman.

Please read over the contents of the books. Note the vital subjects which Mr. Fillmore selected for this series of lectures.

Temple Talks No. 1—"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Temple Talks No. 2—"The Resurrecting Power," "The Resurrection," "The Resurrected Body," "Let Christ Be Formed in You," "It Is the Spirit that Quickeneth," "Intelligence and Substance," "The End of the World," "Ascending and Descending Currents of Life," "Thought Hints," "Words, Constructive and Destructive," "The Cosmic Man or the Grand Man of the Universe," "Difference Between Spiritual Understanding and Occultism," "Loyalty to Truth."

Temple Talks No. 3—"The Book of the Law," "Christ Is Risen," "Obedience," "Forgive Us Our Debts," "The Day of Rest," "This One Thing I Do," "Power to Forgive Sin."

Temple Talks No. 4—"Health Is Catching," "The Lamb of God," "Deceptive Promises of the Devil," "Jesus Christ, Mediator," "First Steps in Regeneration," "Divine Evolution," "Good Will Toward All Men," "The Inner Meaning of the Name," "The Book of the Law," "Real and Reflected Spirituality."

Temple Talks No. 5—"How to Build Up a Wasted Body," "The True Defense," "The Metaphysics of Order," "The Unity of Will and Love," "Remission of Sins," "The Foundation of the Second Temple," "'I Am' Is Might," "The Fiery Test," "The Responsibility of Man," "Spiritual Man Expressed Is God Manifest."

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on

heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in paper cover, \$1.00 for the five volumes; in cloth binding, \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth binding, 75 cents each.

To those who wish to take advantage of our special offer of three subscriptions for \$2, and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Each one is good for a year's subscription to *UNITY Magazine* or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping the good work by sending *UNITY* and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for \$2.00.

LIMP BINDING FOR "LESSONS IN TRUTH"

As there has been a demand for "Lessons in Truth" in limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in Keratol, a vegetable composition that is superior to leather in many ways.

No revision has been made in the text of this edition. In the new limp binding, "Lessons in Truth" sells for \$1.50 a volume. The books are very attractive, being stamped in gold on black Keratol, with gold top. The same edition can also be supplied in cloth and paper bindings at the regular prices.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received. Much of our time will be saved and a great deal of trouble prevented if this kindness will be shown us by our subscribers.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A blue mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

Three issues of this magazine (January, February and March) will be sent to any person, who is not already a subscriber, for 10 cents. Do a little missionary work and send a trial subscription to someone who is in need of UNITY.

The circulation of UNITY is steadily increasing, this issue being fifty thousand (50,000) copies.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the February UNITY:

CLASS THOUGHT

February 20 to March 20, 1916

Held daily at 9 p. m.

I am Fearless and Free in the Christ Love.

PROSPERITY THOUGHT

February 20 to March 20, 1916

Held daily at 12 m.

The All-Providing Mind is my Resource, and I am Secure in my Prosperity.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of February to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Dr. A. L. Astor, 3761 Latimer Place, Oakland, Cal. Phone. Piedmont 7773.

Richard Jensen, 428 10th Ave., North, Seattle, Wash.

Mrs. H. M. Case, 307 Columbus Ave., Syracuse, N. Y.

Mrs. Sarah E. Payne, 1053 Sheldon Ave., Grand Rapids, Mich.

Miss S. J. Foster, The Institute, Carlton, Nottingham, England.

Rev. C. C. Lyon, Staffordville, Conn.

THE SILENT SEVENTY

Here we are at the beginning of a New Year, with renewed spiritual enthusiasm and inspiration. This is a call to every Silent Seventy member throughout the world to come forward with augmented fervor and contribute his quota to the world's spiritual work.

What is the Silent Seventy? It is a department of the Unity work made up of several thousand people, who, prompted by their love of Truth, are taking the literature we send them and placing it in every human hand held out in supplication, thus endeavoring to fill the empty heart behind those hands with that solace which a knowledge of Truth can and does give. We want more members, more activity,

more consecration, more earnest endeavor, that we may be a link in the chain of love which encircles the world.

Our members are divided into bands of Seventy, who are going forth as they did in the time of the Master, endeavoring to fulfill in will and action the dictates of the Spirit of Truth. That the love we seek to express may become a more real thing, it has been suggested that each member of any given Seventy enfold with thought the others of his band when entering the Silence. It is not necessary to know each person or place. The very thought itself does the work on that unified plane, where there is not time, space, place or personality. We are spreading everywhere, as shown by the following illustrations, which may prove of sufficient interest to arouse a general inquiry as to where other members of a given Seventy may be found. In such case it is only necessary to let us know, and we will gladly comply with your request, in each issue of this magazine. Taking, for instance, the numbers AA-1 to AA-70, we have:

Maine, 2; Mass., 4; Conn., 2; R. I., 1; Penn., 1; N. Y., 4; N. J., 4; Va., 2; W. Va., 1; Fla., 3; Mich., 4; Ill., 1; Ohio, 2; Ky., 1; Tenn., 3; Minn., 1; Iowa, 2; Mo., 5; Kans., 1; Okla., 3; Texas, 4; Mont., 1; Colo., 1; Ariz., 1; Wash., 3; Oregon, 1; Cal., 9; Alaska, 1; Hawaii, 1; New Zealand, 1. Total, 70.

BB-1 to BB-70—Maine, 1; Vermont, 1; Mass., 5; N. Y., 7; Penn., 2; D. C., 3; Ill., 3; Ind., 1; Ohio, 3; Ky., 1; Tenn., 1; Ala., 1; Fla., 1; Mo., 3; Nebr., 3; Kans., 1; Texas, 3; Mont., 2; Colo., 2; Ariz., 1; Wash., 4; Oregon, 1; Cal., 12; Canada, 3; B. C., 1; Canal Zone, 1; S. Africa, 1; England, 2. Total, 70.

CC-1 to CC-70—Maine, 1; Mass., 2; Conn., 1; N. H., 1; N. Y., 4; Penn., 2; N. J., 2; N. C., 1; Wis., 2; Mich., 3; Ill., 2; Ind., 1; Ohio, 4; Tenn., 2; Mo., 4; Neb., 2; Kans., 5; Okla., 2; Texas, 6; Mont., 2; Colo., 3; Wash., 3; Cal., —; Canada, 1; British Columbia, 2; Queensland, Australia, 2; England, 1.

Is not even this sufficient to show that a desire for Truth is gripping the world? Yet, we aspire to greater achievements, perceiving as we do that the destiny of humanity is to become a transformed humanity by the renewing of their minds.

The Silent Seventy is a vital factor, and is ready and glad to give all the help needed to fully equip each and every member for this universal service. Equipment comprises many parts, no doubt, but we are meeting members individually, supplying their individual needs, which evokes numerous testimonies that there is experience of a rounding out which makes for greater efficiency in any branch of service, whether it be for the inner or outer life of man.

Members may enroll at any time. Send in your names to the Secretary of the Silent Seventy, 913-917 Tracy Ave., Kansas City, Missouri.

PROSPERITY FOR YOU THIS NEW YEAR

Start the new year with the firm resolution of making 1916 your banner year. Prosperity is for you and you must realize it. If you feel the need of the ministry of our Prosperity Department, you are cordially invited to use the Unity Bank Plan. Special Prosperity treatment is given each person who takes advantage of the plan. The applicant signs the blank which is on the other side of this page, and when it is received by the School a bank is mailed for the purpose of saving the amount necessary to pay for the three UNITY subscriptions.

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THE DAY IS AT HAND

CHARLES FILLMORE

The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—*Rom. 13:12-14.*



ETER says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

A day, then, is a mere measure of time in the realm of effects. A sidereal day is that period in which the earth rolls once on its axis. Man has divided that period up into seconds, minutes, hours, and thus invented time. Time is measured by instruments made to mark off these divisions. These instruments were invented by men who lived on that part of the earth where it was possible to get the contrast of sunshine and shadow.

A man standing exactly on the north pole would count his day six months in length, and his night the same. Thus a day with him would be as six months, and six months as a day. A man located out in space beyond the shadow of earth would be cognizant of neither day nor night; one day with him would be as eternity, and eternity as one day. Hence, we see a day is simply the measure or duration of a particular state of consciousness.

Thinking sets in motion causes that produce conditions which we term "states of consciousness."

Time begins with birth and ends with death—in the

realm of the unwise. To the wise it never began and never ends. The wise live with God, where "one day is as a thousand years, and a thousand years as one day."

If you look down to the earth you see an inert mass of limitation, and your feet are fastened to its sticky sides. You behold day and night, seedtime and harvest, birth and death; and you say, "This is the real; the earth is my mother; I rest upon her bosom; she it is that sustains me; I am bound to her by ties I cannot break." She finally claims such according to their belief.

If you look up you see the wide expanse of heaven, the sunlight and the distant stars, and with the poet you exclaim, "There's not the smallest orb which I behold but in his motion like an angel sings," your soul expands with the thought of the mighty majesty of Being, and the little planet seems a grain of sand beneath your winged feet. You have described in mind another day, another state of consciousness, and its fulfillment is sure.

Jesus said to the thief on the cross at his side, "Today shalt thou be with me in paradise;" that is, your desire to be with me in my kingdom will put you there today—in this consciousness.

The Lord God told Adam to avoid the tree in the midst of the garden whose fruit was a knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die." It is quite evident that this tree in the midst of Mind, is individual Free Will, which is closely in touch with the serpent or selfhood. In that state of consciousness, or day, you shall surely die.

The branch that separates itself from the tree withers away and dies. So a belief by the Ego that its life, substance and intelligence are self-derived, cuts off the source of supply, and it begins to revolve in a mental vortex whose dominant tones are good and evil, birth and death—duality.

"The path of the just is as the shining light, that shineth more and more unto the perfect day," refers to that equable state of consciousness that recognizes its just relation in Being, and by drawing constantly on its parent,

shines brighter and brighter until its flame is blended with the Father, and they become one light.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad," is the Ego in its Christ consciousness remembering its Abraham consciousness, and rejoicing that its goal has been reached.

Every state of consciousness is formed by groups of ideas. Some dominant idea is the nucleus, and about this the Ego builds a mental house. Thus walls, or ideas of separation, are reared, that shut out the Universal Light, and the Ego finds itself a prisoner in a dungeon of its own construction.

These mental houses are impregnable to light when there is an idea that the Light does not shine. This darkness shuts it away from other groups of ideas, or states of consciousness, that would gladly reflect light into it. Abraham said to the rich man in torment: "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Then the rich man requested Abraham to send Lazarus to tell his brethren what the ideas they were cultivating would bring them to; but recognizing that they were still in another state of consciousness, which was impregnable to ideas not of its order, Abraham told him that they would not heed, "though one rose from the dead."

All the earth conditions, all the heavens and all the hells, are built of ideas. They are infinite in number and variety. Thinking has built habitations innumerable, and they are interwoven in the illusions of form in manner beyond the description of human language. "In my Father's house are many mansions," is a terse statement of the complex nature of these mental structures in the Substance of Infinite Mind.

They are not permanent, but have had their "day," and pass away as a dissolving mirage. The earth with all its myriad surroundings is having its day. That day is one in which the Ego groups its ideas about a center of darkness.

Jesus said, "I must work while it is day; the night cometh when no man can work."

We find in metaphysics that each idea held in mind clothes itself; it becomes a thing tenacious of its own perpetuity. It is created by the permanent, unchanging Ego that has its being in the Eternal God, and it partakes of that permanency. No matter how unwise that idea may have been, it seeks to substantiate its being, and nothing but the creative Ego can undo its form of consciousness.

If you have held ideas that have placed you in uncongenial surroundings, you cannot go off and leave them to their fate. They are your creations and in their ignorance they depend upon and cling to you. You are their fount of life and from you they draw every breath. They know nothing outside the realm which you have made for them, and if you do not open the way for them into the light, they will follow you unto all the ends of creation and demand recognition.

No man can evade this law of responsibility for every thought form which he has built up in his consciousness, and no man can escape the consequences of his acts. "As a man soweth, so must he reap," is an inexorable law of sequences wherever seedtime and harvest are operative.

If your creations have overwhelmed you with their discords, and the great darkness of your world is beyond the sunlight of your own system to purify, the Father has provided a way by which you can be helped to bring them into the light. This is by asking the aid of Jesus Christ. He solved the problem of this earth's day of darkness and found the door into the light. He stands in that door now, and will show it to whosoever has come to a realization of the futility of his own efforts, and humbly asks for aid.

It is of this "day," or state of consciousness of this race, that Jesus spoke. He recognized the necessity of working while there was yet time.

If you have studied your own mentality you have found that it has had its days of cleansing. There are periods when you are moved to deny the erroneous concepts

which you have been harboring. In these periods it is easy to do this sort of work. The solvent of the Spirit seems to be just right in its time of introduction, and you see the ignorant thought forms swiftly dissolving under its direct action.

Such a period in the race consciousness began during the ministry of Jesus. He, in his spiritual discernment, saw it, and realized the necessity of making the best of its opportunity. We are all reaping today the harvest of the strong denials of error, and powerful affirmations of good which he made.

That period, which was at its inception two thousand years ago, is culminating in our day. At no time since has it been so easy for the Ego to come out from darkness into light.

It is yet day, but a grand culmination comes to the race as well as to the individual. In the individual we call this physical death. The ideas of discord and inharmony become so out of tune with the divine harmony that they lose their rhythm, and a separation takes place. If that separation comes to one in the darkness of error he is in a poor condition to gather up the tangled ends of his existence. His ideas have, of their own inherent tendency to segregate, separated themselves into two parts. The harmonious have gone their way, and the inharmonious have gone theirs. The house has been divided, and who can join it save the Master? You are that master, because you built it.

But where shall that joining take place? If you have allowed part of your thought forms to be scattered to the four winds in this lower realm, who is to shepherd them for you? Surely death is not the salvation of man; nor is it an open door to realms of light. The soul must be purified by right thinking and right doing, and the ideas of mind brought into subjection to the sunlit Ego—the Christ within.

The grand culmination of the race consciousness in the death and dissolution of material conditions is nearer than many suppose. It will be a day of deliverance for those

who are washed in the blood of the Lamb, but a day of greater gloom to those who are yet clinging to the things of sense.

This is the end of the world prophesied in the Bible. It will come as a thief in the night—quietly, silently; and the people who are wrapped up in the things of sense will suddenly awake to the consciousness that they have lost their all; that this “too solid earth” has dissolved, and left them without a place of action for their material thoughts.

Anyone of even ordinary good sense can see that the competitive systems of this age must be their own destruction. Error always destroys itself if left alone. But there is a higher power at work that must build up a permanent system in place of the impermanent which is now consuming itself in competition—man against man and government against government. These conditions cannot last, and their end is an assured fact viewed from any standpoint. Their day is surely passing away, and none will regret it—not even those who now sustain it. A new day is to be ushered in, a day in which right and truth shall come uppermost every time.

“Who is it that mourns for the days that are gone,
When a noble could do as he liked with his own?
When the stealers of sheep and the slayers of men
Were hung up together again and again?”

This will be our song a few years hence. It is our song now, when we have realized that our day is one of justice and Truth *now*.

We are in the habit of putting off the Great Day of the Lord. We say we shall do thus and so, just as soon as certain changes are brought about in our affairs. One has a family relationship that binds him in belief to certain conditions. Another has financial burdens that he imagines demand his attention until they are straightened out, when, he confidently tells us, he intends to give more attention to things spiritual.

Thus does man put off the day of salvation. Thus does he carry around his load of ideas and delude himself

with the belief that they are not in his head, but in his affairs. He is constantly trying to unload some external thing, when the magnet that holds that thing into his orbit is his mind. So he proceeds to wind himself up day after day in trying to handle things with his hands and intellect, while the deadly loadstone that mixes all his calculations is the subtle idea he holds in mind.

The human race has for untold ages looked forward to a Millennium Day. That day will always be in the future until we let go of our ideas of a future. The Millennium Day is now. It is established today—this very hour. It shines right through the ethers of this room; it drops its bright rays all about us. We are bathed in its glory. Its harmony, peace and plenty permeate the atmosphere. We cannot go where it is not. It is everywhere.

Why is it not visible? Why do we not realize its benefits? For the simple reason that we have not given up the paltry things of the present world. We are not willing to let go the ideas we now seem to have, until we can see those we are to come in possession of. We are the receptacle of the Divine Mind. We are inlet and outlet to God.

This being true, how can we expect to come into a new state of consciousness until we have willingly let go of the old? We must recognize law and order in the universe, and states of consciousness are surely within the pale of the law.

If you believe that you have the old man to lay off before you can take on the new, you are on the road to that new man's house. If you are clinging to the old man and are not making honest efforts to lay him aside, you are a drone in the house of the Lord.

We must recognize that there is nothing in all the universe but Mind and its ideas. Mind is God, and its ideas are God-like. If your ideas are not God-like you may rest assured that you are not thinking at all, notwithstanding you may be doing that which the world calls thinking. If your ideas are not filling the world with health and harmony, you

may know that you are dead in the upper story. If your ideas are not raising the dead and casting out demons, you may know that you are among the demons of ignorance and dead in iniquity. If your ideas are not resurrecting your body and filling it full of the elixir of life, you may put it down that you are not living, though you walk the streets and discuss the crops, the money market and the weather.

There are dead people and there are live people. They walk side by side, and the man of sense cannot distinguish between them. But spiritual discernment sees one alive with new ideas, and the other rattling around the dead shells of ideas of a by-gone age.

Every day is the Lord's day. But the Lord's day has in it no consciousness of lack in any particular. If we are conscious of any failure to realize our highest concepts, we are not living in the Lord's day, but we are dawdling away our time.

Thought is the builder of all our mental walls. Loose, careless, lawless ideas tear down our mental walls and let into our Holy City, or pure, upright character, the disorderly mental states of those who have no desire to attain the high ideals which we strive for. We thus gradually fall away from the high standard which we were following: we mix, like the Jews in desolate Jerusalem, with the heathen races about us; we take from among them "wives" (affections) and children (thoughts) are born unto us that are not of the household of God, or good. In the reformation all these affections of the mortal, and their progeny in carnal appetites, must be put away. The walls of the Christian character must enclose only true ideals and pure thoughts. These walls are built by our affirmations of Truth and our continual loyalty thereto in thought, word and deed. However, we have enclosed in our walls many Jews, or spiritually poised thoughts, that are ignorant of the law of Being. They must be instructed in the law of Moses, which is the law of denial, "Thou shalt not."

AN ALLEGORY

CAROLINE BELCHER



HE WAS very tired; the house must be set in order and the children cared for; the cooking done and meals prepared on time for the homecoming of the dear one who toiled early and late that he might support his little family; and yet the aching head, the tired limbs rebelled, and tears of weakness and exhaustion slowly crept down the furrowed tracks of pain.

As she lay there a voice said, "Come with me," and, looking up, she saw a hand extended and a kindly face bending over her.

The thought came, "I wish I might," but she shook her head, saying, "No, I may not; my work must be done or my dear ones suffer from my neglect."

But still the voice said, "Come!" and taking her by the hand he raised her up and led her to a door she had not seen before, close by the big straight-backed chair. Through that open door he led her into a beautiful garden, full of light and perfume. Gentle breezes revived her, and whispers of "Peace, peace, peace," fell upon her heart with healing comfort.

In the wonder and beauty of it all she forgot her weariness, her pain, her duties and her guide, for she felt quite at home in this new land, and lovingly opened her soul to receive all its healing influences.

It was very still, and yet sweet voices seemed to direct her hither and yon. She bathed in the clear waters of a sparkling pool, and knew that life thrilled every atom of her body. She took in long, deep breaths of the gracious air, and courage and joy awoke within her soul and she remembered her children. She turned to seek the door, and there stood her guide, smiling and ready.

"Now," he said, "I will take you home where your toil will be lightened through your memory of this garden,

and you will find your strength sufficient for each task; but promise first that you will come again tomorrow."

Promptly she said, "I will; but who are you, and what is the name of the garden?"

They had reached the door, so, opening it, he gravely smiled and said, "My name is Desire, and I keep the gate of the Garden of Silence. Whenever you would enter there call me and I will come."

That day she filled the house with peace, accomplished her work with ease and welcomed her husband home at night with smiling face, fresh and unwearied.

In the quiet evening talk, when the babies slept, she told him her experience and helped him to seek and enter the wonderful Garden of the Soul.

CULTIVATE THE SILENCE

Here is a hint for women who fidget and fret and fuss. Go into the silence at certain times of the day. One need not necessarily retire for formal prayer. "He who is in the path of duty needs no prayer," said a wise Oriental. But in the silence you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will absorb power.

Slip away for ten minutes and tranquilly picture your work before your mind's eye as a triumphant and completed whole. Quiet your spirit, holding yourself open to the divine currents, feeling that you are a channel for your measure of the central power; and you will emerge sustained and soothed by the inflow from the central sea. You will go forth to your work able, like the poet's brook, "to make a pastime of each weary step." Withdraw into the deep silence: there is no surer way to fling off the shadow of fear, to banish the newts and bats of the worries and flurries.—*Edwin Markham.*

THE ONE THING NEEDFUL



ORTER, in his book called "The Human Intellect," says: "To unveil to a man his inner self imparts more knowledge that is novel and strange than to teach him astronomy and mechanics."

A story has been recently published in an English Review, of a Member of Parliament who was going along in the ordinary parliamentary way, fulfilling the customary duties of his position, when one night at a late session he became weary of the tedious proceedings and went out and walked the streets. All at once it came to him that he was not fulfilling the highest in his nature. It is a long story—the changes that were awakened by that night's walk. He tells the whole experience, the most interesting part to a metaphysician being this:

"It was then I was moved to prayer. I prayed that night that life might not be in vain; that in particular I might not live in vain. I prayed for strength and faith, that the monstrous blundering forces in life might not overwhelm me, might not beat me back to futurity and a meaningless acquiescence in existing things. I knew myself for the weakling I was. I knew that nevertheless it was set for me to make such order as I could out of these disorders, and my task cowed me, gave me, at the thought of it, a sense of yielding feebleness. 'Break me, O God,' I prayed at last; 'disgrace me, torment me, destroy me, as you will, but save me from self-complacency and little interests and little successes, and the life that passes like the shadow of a dream.'"

This man was converted. The Spirit of the Lord fell upon him as he walked, and he received the change of heart. This change is going on everywhere. A religious impulse comes, philosophers tell us, like a great wave going around the globe, moving people everywhere to religious thought. Religious thought is nothing more than true thought. It is that thought in man which causes him to recognize the Supreme, and, if he is wise, conform to its law.

A very vital point with man is, How shall I get the best results out of my awakening? What shall be the rule of my life? Shall I follow along the precedents of custom and church and ritual and creed, and all those things that have moved men religiously, or shall I come into a new way? Shall I hew out a new path in religion? Many of us think that the religion of our fathers is good enough for us, but it is not giving us complete freedom. The message of Jesus Christ was and is: "The Truth shall make you free." You may have been freed along this or that line, but your mind has not been set free from the little interests and the little successes of the life that passes away like a dream.

But that is not the life that you are seeking, because it does not satisfy. You want something permanent, something that you can get the results from here and now. This commercial mind that is depreciatively looked upon as very material by a certain foreign element, and which we are told is dominant among Americans, is a practical mind. It has not always taken the highest trend. It has commercialized itself; but this is a good sign that we are seeking definite, practical things. If we turn that practical mind to a little higher vein of thought, if we touch some of the gold in the ideal world, all at once a very practical application of the law will come to us, and instead of our religion being a theory, hypothetical, it will become practical. We would only ask for the facts of the Spirit, and having attained these facts, we would know by *proving* the Law—not a mere guess as to what the Law is. Then into our lives would come for every thought a definite result, for every aspiration a sure fulfillment.

"Oh, trouble is an ounce, or trouble is a ton,
Or trouble is what you make it.
It isn't the fact that you're hurt that counts,
But only, How did you take it?"

For the commandment is a lamp; and the law is light.
—Prov. 6:23.

HEALTH IS CATCHING

[Extracts from a Sunday morning talk in Unity Auditorium, Kansas City, by CHARLES FILLMORE.]



THAT health is catching should go without argument. It should not be necessary to even mention the adverse proposition. Of course health is catching. There is nothing but health. The universe is founded on harmony, on the right adjustment of all things, and that of necessity leads to health.

We accept many things without understanding them. If some one suggests a certain proposition and you accept it on his understanding, you have not laid hold of the real, and you never will understand until you know for yourself the logic and reason upon which it is founded. It is one thing to accept as true another's conclusion, but quite another to be logically convinced of it.

How have you thought of this proposition that health is catching? If it appeals to you that disease is catching, it is because of the universal teaching that it is so. People and newspapers and books are constantly telling us how to avoid the contagion of disease. They keep the thought of sickness active in consciousness, with the natural result that many minds are charged with the thought of disease instead of being poised in the idea of health. Directly the opposite course should be taken. The consciousness should be charged with the logical truth and understanding that health is the foundation of all. We are all naturally healthy; disease is the negative—the no-thing of Being.

The teaching of Jesus Christ along this line is plain to those who read spiritually. He was positive in the thought of health and he became a radiant center of healing-thoughts. He thought about the universal health until his very clothing was charged with health-giving virtue. The woman sick for years, who had suffered many things of many physicians and was not bettered, but made worse, touched the hem of his garment and was healed.

Health is a matter of mind education. Spiritual man is perfectly healthy. But we have to deal with the mentality. It has power to form ideas of disease or health, as it may elect. We have placed before us two states of consciousness, the real and the unreal, the true and the false. We intuitively know that health and harmony are the essence of Being, and that is why we are always striving for them. By thinking and talking about health as the one reality, we make ourselves healthy. Some health teachers sow seeds of disease when they are ignorant of this law of the mentality to create conditions according to the dominant thought. Physicians and boards of health often generate the very condition they seek to avoid. They describe symptoms of diseases and how to avoid them, and the great danger of contagion, until people are panic stricken, and the whole thought atmosphere reeks with disease instead of health. Through fear the radiant health of the body is repressed, the vitality lowered and the naturally healthy man believes himself sick.

There must be a total reversion of this process of education in the matter of health. The doctors should learn more and talk more about the reality of health and the overcoming power of man, and less about disease. There are all sorts of theories about microbes of various kinds, but the very latest is that all microbes are by nature constructive, and that the disease microbes are these naturally good workers in a state of anarchy. Why these builders of the body should turn about and try to destroy it, men of material science do not explain, but metaphysicians know the cause. It is thoughts of anger, jealousy, fear, worry, etc., thrown by the carnal mind into the ranks of the body builders that causes them to turn and rend it.

We are told that everything may become infected with disease microbes; they get into the food and the water and into the body. Everything must be sterilized. When we travel we must carry our own drinking cups, and at every turn we are met with some warning. I read the other day that our health board had reported that the straps dangling in our street cars were just reeking with disease germs. We

are told that when we walk the streets we gather disease germs on our shoe soles, and that the ladies' skirts are alive with them. Everybody who believes these things is kept in a constant tremor of fear. If we know the very first principles of mind action we see that this state of fear brings forth conditions after its kind. "The thing that I greatly feared hath come upon me."

However, these teachers of the people tell the truth when they say that a strong, assertive state of mind, in other words, a well-vitalized man, is immune to all disease germs. But they do not tell how to attain the consciousness of power and force that will turn destructive microbes into constructive ones. This is the secret of metaphysicians. The fact is that all manifest life is formed of life germs or microbes. The water we drink has no life except that given it by microbes. Suppose there was in the water an adverse, destructive microbe; what power could it have over one who was strong in the realization of the universality of health, one who was constantly vitalizing himself with health thoughts, one who knows God as the Universal everywhere-present life, the fountain of health?

It may be true of us, as it was of Jesus Christ, that our minds may be so charged with the idea of health that everything we touch will be healed. He said to the woman who touched the hem of his garment, "*Thy faith hath made thee whole.*" So it is a matter of mind, of faith, and not of mere outer radiation. In order to make health permanent and our minds radiating centers of health, from which everything and everybody may catch health, we must school our thoughts and train them to think about health as the one and only reality. Common schools do not teach us how to care for our thoughts, but how to get ahead in the world. In his illustration of the sheep and the goats, Jesus used the sheep as representative of man's true thoughts, and the *I Am* as the shepherd. Your thoughts must be under your care as sheep are under the care of the shepherd. He leads them out to pasture and watches over them that no wild animals may destroy them. The wolf represents an invading, devouring

thought of lack. Thoughts, like sheep, fall down the mountain side into negative crevices, and the *I Am* must rescue them and restore them to the fold. We must watch our thoughts as carefully as the shepherd watches his sheep. Goats are sensual thoughts. They are the obstinate, adverse microbes that have to be put aside when you separate and discipline your mind.

The whole object of creation is to make a man. What kind of a man are you making? Are you making a man who believes in discord and fear, or are you making one who believes in the real? If you believe in the man that God made, adverse outer conditions have no power over you. The Son of God is potentially perfect in all of us, but as in Jesus Christ, he must be brought forth a living, seeing, tangible reality. This is accomplished only by practice in affirming the reality of the Good. We all have the desire to be good, true and healthy, and this desire must be fulfilled in us and through us into all things, because it is true. First is the mental concept of perfection, then its outworking through obedience to the law. We must take the constructive side of every proposition. To guard against the invasion of adverse thoughts, poise yourself in a steady faith in the Omnipresent Good, and dwell upon it as the one reality to the total exclusion of every thought of an opposite.

In Oriental countries the shepherd calls his sheep by name and they obey his command. So you can name your thoughts, and they will answer to the name you give them. When you name "strength," every strength-giving thought will listen, and if you speak with *authority*, they will respond to your word. If you name *health*, all the microbes that are building a strong, perfect body will give attention. If you speak of *power*, that dominion which you desire will be manifest. This is worth knowing, and it is easily applied. And it is worth more than all the knowledge of the world. Striving for things, and personal ambitions, are not to be compared with this culture of the mind. What doth it profit a man if he gains the whole world and loses dominion over his soul?

THE FORGIVENESS OF SIN



FROM earliest childhood we were all taught to pray to God for forgiveness of our sins, even when we were too young to know what sin was or what forgiveness meant. Before we could read we were taught to repeat, "I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting."

The question of *forgiveness* of sin has troubled many loving hearts and made many serious and chronic cases of disease from which the simple denial of sin, in the meaning that the world has attached to it, has brought great freedom.

One time, about eighteen years ago, I saw a little girl of twelve years crying bitterly. I inquired the cause of her weeping. A lady replied, "She is so very penitent for her sins." I said, "Why, what sin has such a little girl as she committed?" When the lady informed me that "she had denied her Savior and had crucified him; that she was now penitent, and on the next Sunday night would be buried with him in baptism."

In about a year after this, this very same little girl came to be a child's nurse in the house where I was boarding, and very soon I was driven to the conclusion that practical penitence for present sins would be much more opportune than her hysterical penitence for imaginary sins committed eighteen hundred years before.

What is sin? How can it be forgiven? Who forgives it? are practical questions of which every one of us must come into an understanding.

What is sin? Webster says sin is "a transgression of the law of God." Professor Waite says the literal translation of the word is "a missing of the mark." It is therefore failure to keep the law of God. Then arises the question, "What is the law of God?"

"God is changeless Principle; infinite Intelligence and

Wisdom; supreme Power; universal and impersonal divine Lord; eternal Life; absolute Truth; unqualified Perfection; the one unalterable and indestructible Spirit, Mind, Substance; the one *I Am*, the All Good. God is Law itself. It is changeless Truth; undeviating, unvarying, the same yesterday, today and forever. It cannot be altered, broken, violated nor turned aside."

If we think and do in accord with this divine Principle, and always recognize its Omnipresence, we commit no sin. If we do not recognize it, we sin every moment.

The severity of God means the *exactness* of Principle. If we fail to comply *exactly* with the principle of mathematics we will suffer accordingly. Unless we learn its truth the loss is ours. It is a severe principle and allows no deviation from itself as to the slightest fraction. If we want to work our mathematical problems correctly we must strictly adhere, without the shadow of a turning, to the principle of mathematics.

God-Principle is a severe Principle, for severe means strict, exact, not lax. If we desire to work our life problem correctly we must strictly adhere, without the shadow of a turning, to the Principle of Being: God, Law.

God is Spirit. We are spiritual beings. God is Mind. We are thinking beings. Since what we are in the visible is only the result of our thinking, it follows that it is in our thinking that we either obey the law of God or sin against it.

Sin, then, is a failure to *think* according to divine Principle. Deeds done through the flesh are only the results or outcome of the thinking. True thinking results in right doing. Wrong doing tells the tale that wrong thinking is back of it. It is self-evident, then, that to our thinking we must attend.

What is *forgiveness* of sin? "To resign; to make over without reservation," are Webster's primary definitions for forgiveness. Then it seems we must resign or annul wrong thinking. We must discontinue wrong thinking and do correct thinking without reservation.

Now, why *do* we sin? Because in our present state of soul development we do not know enough to always think in accordance with Principle, and as we do our own thinking, no one can forgive our sins except we who think or commit the sin. "No one can forgive sin but the sinner." No one can think for us; we each *must* do our own thinking. We must learn the Truth each one for himself. Paul said, "Every sin that a man doeth is *without* the body, but he that committeth sin, sinneth against his own body" (I Cor. 6:18). Paul also says, "*Work* out your own salvation." Work out of error thinking into true thinking. This can be done. It is a matter of growth and of unfoldment. It comes by practice. Faith, hope, courage, perseverance, love, aspiration and good will toward men constantly held to will wipe all sins away.

The only way that we can change a thought is by putting another one in its place. If we find ourselves thinking an error thought (blessed are we when we discover an error in ourselves) we can displace it by a true thought, and this is the only way in which sins can be forgiven.

We do not injure God when we commit a sin. We can do nothing for the Truth nor against the Truth. We do not hurt the science of mathematics if we say that two and one make four. The truth always has been, is and always will be that two and one make three. Whether we add correctly or incorrectly makes not the slightest difference to the principle, but it makes a mighty difference to us how we do our figuring. It makes not the slightest difference to God how greatly we err, but to ourselves it makes the difference between heaven and hell; between peace and misery; between knowledge and ignorance; between health and sickness.

Some people object to calling God Principle. That objection only lasts with them until they grow into a knowledge of what the meaning and nature of the word Principle is. Webster's definition of Principle, as God, is "the beginning; the foundation; the source or origin; that from which anything proceeds; fundamental substance or energy,

primordial substance, the ultimate element or cause." When one knows Principle to be, as has before been stated, "infinite Intelligence, Wisdom; supreme Power; universal and impersonal divine Love; eternal Life; absolute Truth; unqualified Perfection; the one unalterable and indestructible Spirit, Mind, Substance; the one imperative, inevitable, incontrovertible and inviolable Law; the one omnipresent, omniscient and omnipotent Good, *can there be any objection to the word Principle?* Meditation upon it and acquaintance with it will prove it to be an inclusive word that we cannot in justice to ourselves do without.

It is our work to *demonstrate* Principle. "For this cause came I forth," said Jesus.

Principle eternally and changelessly is, and is not added to nor taken from by anything that we either do or leave undone.

Divine man is changelessly and eternally the exact image of Divine Principle. Our work as mankind is to individually bring forth divine man.

The figure 1 may be repeated millions of times in as many places, and it never can be anything more nor less than a manifestation and demonstration of that unit which is forever invisible.

Each figure manifests *the* unit. *All* the figures only manifest *the* unit.

Mankind, singly and collectively, manifests divine man. In other words, divine or perfect man is the *I* or the ego of every I. Divine, spiritual, or perfect man, being the exact image of God, expresses all that God is and all that God does—is just like God; therefore our highest good, our grandest conception, our loftiest ideal is to become, to *our own consciousness, just like God.*

We grow into an understanding of what divine man, *the* spiritual being which is the image of God, our real self, is, by the correct use and development of our mental capacities, faculties and powers. If we think in accord with Principle we grow in knowledge of what we really are. As we come into a knowledge of our real selves we come into a

knowledge of God, for our real ego, divine man, is just like God, or it is God's complete expression. When we know the image we know that which is imaged; in other words, when we know man as he really is we will also know God.

Since mankind, individually, are manifestations of divine man, we also say that Our Father, the all-knowing, all-powerful, the all-loving, the all-kind, the all-just one, is not God, the Principle, but spiritual man, the Image, who is dependent upon, sustained by and folded within the Principle—God. When we come into an understanding of what divine or spiritual man, our real self, is, then we can say, "All power is given unto me."

Heaven is the place where Principle governs, or, as Webster puts it, "the abode of Deity," and Deity, he says, is God. Spiritual man, the image of God, is governed by Principle, therefore he is always in heaven. When we pray to Our Father who art in heaven, we pray to the all-knowing, all-loving, all-powerful Man which is the image of God, or, in other words, to our *real Self*.

The Lord's Prayer is a treatment to bring us into self-conscious union with what we really are and what we really have.

Things are changed *to* us and done for us and in us and through us by our changing our thought about what we are; by outgrowing ignorance and gaining knowledge of what we are and what we can do.

Spiritual Man, our heavenly Father, is the God Image. Our work is to demonstrate spiritual Man, or in other words, to become God-like while dwelling here in the flesh. This can be done by having our sins forgiven; by putting off error, ignorant thoughts, and putting on righteous thoughts. Capacity to do this belongs to every one of us because of what we are in our real and true natures.

The way to become as Jesus Christ is to dwell constantly in thought upon what we really are. Jesus Christ will manifest through us as the product of our true thoughts.

The devils—the untrue and unclean thoughts—fear the Jesus thoughts, for they know they will be destroyed and

put out. The old hymn reads, "Satan trembles when he sees the weakest sinner on his knees." Good is omnipotent. Error has no power at all against the Truth. The son of *Man* has power on earth to forgive sins. We are the sons of *Man* and we can speak the Truth for ourselves and put the error and ignorance down and out by our perception of what is real and true.

We can forgive the sins of others by bringing to them, through our spoken word, a perception of the Truth.

By the Truth teachings we show them where they have thought incorrectly and we direct them into true thinking. Their sins are then forgiven—their error thoughts are resigned and given over for the true and righteous way of thinking.

We have heard it said that "nature never forgives." Edwin Arnold says: "Although in the universe nothing can be forgiven, everything may be repaid and repaired."

Forgiveness of sin is, therefore, a thing pertaining to the present. Put away error thoughts *now*. The error thoughts that we have had, and the error deeds that we have done are past and gone. Their fruits we are reaping now. With courage and with knowledge and faith, as our daily harvest appears, we can with the application of the Principle root up and cast out the results of our wrong thinking and plant new seed for righteous harvest. It is the *now* to which we must attend. To think correctly now is our work forever and forever. *It is always now*. Pythagoras says, "The present that smites us and the future that threatens us are the expressions of the past that we have created by our actions." If this is the case it is because we are reaping our past thinking.

Repentance of sin is to turn from sin. Jesus preached repentance.

Remorse for sin is a constant dwelling in thought upon the errors done in the past. Jesus said, "Let the dead bury their dead."

Forget the things of the past; do right and think truly now. Practice the "art of forgetting." "Now is the ac-

cepted time." "Now is the day of salvation." Now is the time to save ourselves from thinking error thoughts. Now is the time to speak truly. Now is the time to do justly.

We do not have to continue to sow the seed whose harvest will be tares. Every moment is one of both reaping and sowing with us. We are reaping a past always, and every thought we think is a sowing for future reaping. Every thought of criticism, of condemnation, of suspicion, of injustice, of jealousy, of fear, of malice will have to be reaped with interest.

Every thought of love, of patience, of gentleness, of charity, of joy, of peace, of meekness, of faith, of justice, will have its harvest with good measure, pressed down and running over. The law of increase is an irrevocable law, and every thought we think is projected. Thus, quite unconsciously to ourselves, every thought we think is either a blessing or a curse and will return to us as such. Shall we be venomous or health-giving in our thoughts?

Soul education teaches us how to choose in our thinking. It teaches us how to choose the good and how to refuse the evil.

Many questions are asked regarding the *repentant* soul and to what extent it may say, "I am free from sin, sickness and death." Freedom from sin brings freedom from sickness and death, but freedom from sin only comes to him who thinks no untrue thoughts. Thus it follows, the less sinful the man the more perfectly healthful will he be. He who could make no mistake in his thinking would be a just man indeed!

To repent of sin is to turn from doing it. To partially turn from doing it is not repentance. To repent is not only to turn from doing sin, but to turn from remembering it. To remember sin is to do it over again in the thinking. When we are thinking of sin we are robbing God, for we are told that the way to be free from sin is to love the Lord our God with all our heart, all our soul, all our mind, and all our

strength. This means to have all our thoughts centered upon God.

Intent thought of God will wipe away all tears from our faces. *True* worship of the Lord our God will cause us to forget everything of the past and to be unmindful of the future.

While we are prone to accept the fruits of past sins we are not obliged to suffer in the reaping, for we have the knowledge to overcome. Shall the sinner then have remorse? No; not for one instant, and indeed he cannot have if he would be forgiven.

He will only be forgiven as he forgives himself. When once his spiritual perception has been opened he will be like John, who related, "I saw a new heaven and a new earth, for old things have passed away; . . . and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are *passed away*."

John had come into an understanding that he was no longer a weak and sinful mortal, but that he was and is the image and likeness of God, with whom there is no sin; neither, indeed, can there be, for he is as pure as God is Purity and wise as God is Wisdom.

"The law was given by Moses, but grace and truth came by Jesus Christ." Moses gave us the letter of the law or to think truly because it was our duty to do what is right. By the teachings of Jesus Christ we learn the joy of thinking truly because we *love to do what is right*.

You may ask, "Is it possible to banish memory of wrong doing, remorse and regret from our thoughts?" The Master Teacher said, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, or lands, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in

the world [age] to come life everlasting." This means that if we will stop thinking about all things of materiality, stop all regrets and all anxiety, leave all of these things out of our thoughts, and with our whole heart seek the kingdom of God, we will receive manifold more of the treasures of the kingdom of heaven right here at this present time than we would receive did we hug all these material things to us ever so tightly, and our true thinking now will bring to us a rich harvest of spiritual blessings in the future.

So let us lay aside every weight, and the sin which doth so easily beset us, and let us run with *patience* the race that is set before us, looking unto our Divine Self who is the author and finisher of our faith, and who has promised us, Lo! I am with you alway, even to the end of the world.

The end of the world will be when we no longer see evil, matter, sin, sickness and sorrow as entities, but when we come into self-conscious knowledge, *through demontsraton*, that we *are* the image and the likeness of God.—F. M. H.

THY GRANTED PRAYER

SAIDEE GERARD RUTHRAUFF

"For great is the Holy One of Israel

In the midst of thee."

Wouldst know his greatness? Look within thyself,

There dwelleth he.

Send not thy prayer to seek him on a distant throne,

Thou wilt not find him there!

Thy heart his throne, where, "In the midst of thee,"

He is thy Granted Prayer!

You are a Master in Israel, the Kingdom of the Real.
Set up your rule with this proclamation:

"*All power is given unto me in mind and body. My mind to me a kingdom is; my body is the temple of the living God.*"

Today's vision is tomorrow's foundation.—*Albion W. Small.*

GOD BLESS YOU

"The Lord bless thee and keep thee,
The Lord make his face shine upon thee,
And be gracious unto thee."—*Num.*

I seek in pray'rful words, dear friend,
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.

I cannot find a truer word,
Nor fonder, to caress you;
Nor song nor poem I have heard
Is sweeter than, God bless you!

God bless you! so I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine, unless God blesses?

God bless you! so I breathe a charm,
Lest grief's dark night oppress you:
For how can sorrow bring you harm,
If 'tis God's way to bless you?

And so, "through all thy days
May shadows touch thee never,"
But this alone—God bless thee, dear,
Then art thou safe forever.

—*Exchange.*

Wisdom and understanding will be yours when, as did Solomon, you seek them of the Lord. Keep your mind fixed upon the Spirit as the Source of the "Light that lighteth every man that cometh into the world." Say very many times every day,

"Christ is the light of my life."

A life can always be judged by the things to which it gives first place.—*John Henry Jowett.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

FAITH'S ASSURANCE

ALICE C. DERBY

'Tis not my neighbor's good that I would gain,
Not his the blessing that my spirit craves;
I would not pluck one blade of bearded grain
That for his harvest in the sunlight waves.

I would not intercept one glinting ray
Of heaven's smile that else would fall on him;
I would not filch one ruby drop away
Of pleasure's wine that beads his beaker's brim.

But, oh, I send my soul's insistent cry
Ringing throughout the fathomless unknown,
To that fair realm of limitless supply
Where wait the joys that are my very own!

IDEALS

Ideals are usually considered as unsubstantial, unreal children of the imagination. Sometimes they are no more than that; but true ideals are real. They have their foundation in the Truth of Being and can be worked out under the Divine Law. They are first formed by the imaging faculty; then they must be clothed upon with the substance of faith. We do not make ideals real; we bring them into manifestation by the power of true and faithful thought.

The one ideal which includes all others is the ideal of the Perfect Man. True ideals have in themselves a power that urges to their expression. Every person feels in some way the Divine urge to bring forth the powers and qualities of his Higher Self. This effort to express is successful just to the extent of his understanding and faith in the Truth that he is made in the image and likeness of God. Where this Truth is not recognized, ideals fall below the standard of Spirit, and, since they are not spiritual, they are not real. Their unreality makes it impossible to bring them into any permanent and satisfactory manifestation, and this

is the cause of many of the failures and disappointments that have to be met.

Everyone has an ideal of health because health is the natural state of the Perfect Man, but this ideal has been worked out in material ways with the results that we see all about us. Now we are coming into better understanding of man's birthright, and health is known to be a Divine ideal that can be made manifest through the understanding of spiritual laws.

The Fatherhood of God assures to his children the fullness of his bounty, and the ideal of prosperity is common among men. But here, as in health, material thought has entered and tried to bring into manifestation the substance which is obedient only to the spiritual Law. When the incorruptible inheritance of Spirit Substance is discerned by faith, and when this faith is exercised in understanding of the Law, true prosperity follows.

The Brotherhood of man is implied in the Fatherhood of God. Out of this fact of Being arise ideals of friendship. Jesus lifted friendship to the spiritual plane when he said, "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants! for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Here was confidence and trust based on mutual understanding of the Law of God and obedience thereto. All people who are quickened of the Spirit find themselves growing together in a spiritual unity that fulfills the higher law of friendship which Jesus taught. The spiritual concept of friendship is far above and beyond anything that mortal thought has held as ideal. It is the nature of the Adam man to cling to his friends in a personal way and require of them a certain measure of attention. This is often carried to the point where it becomes bondage. In spiritual friendship the full measure of the Christ freedom is allowed and so love is given an opportunity for its highest expression.

Emerson caught sight of the ideal of true kinship and

he treats of it in a happy way in his essay on "Friendship," the keynote of which seems to be "Love seeketh not her own." Following this article we print extracts from this essay. They will help to raise the ideal of friendship in everyone who reads understandingly.

Love and companionship between men and women form an ideal universal in human consciousness. The young often feel that this ideal is fitting only to youth and beauty, but it has its origin in the very nature of Being and is known to all people, regardless of age. The young do not experience it at its best. With them love is an effervescent emotion, which, if it lasts at all, must be deepened and enriched by a change that brings it down into soul consciousness.

The character of this ideal varies according to the character of individuals holding it. To one who is living in animal consciousness it is no more than a desire to mate in generation. One living in the intellect looks for a companion who is a complement on that plane. The true ideal is held only by those who are spiritually quickened. They recognize a purpose in the union of man and woman far beyond generation or mere companionship, and mate for mutual help in spiritual development and the fulfillment of laws of their being that must be obeyed in order to bring out the full rounded individual.

Those who give themselves wholly to the Spirit, and agree to live in marriage without sexual contact, have revealed to them the joys of spiritual ecstasy. That which has been experienced here and there in a spasmodic pleasure by spiritually minded people becomes, through development, a steady flow of life, love, substance, wisdom, strength—in fact, all the attributes of the Perfect Man are stimulated until they are abiding entities in the soul. This is the heavenly glory which the Scriptures describe in many symbols, and all the pleasures of the natural man are tame when compared with the bliss of this spiritual unity with God through Christ.

All people have ideals of justice and honesty. In the personal man these are biased by selfishness; but as the self

is denied and put away, new standards of justice and honesty are formed. There is but one perfect standard and that is the Divine Law. Growth in understanding of the Law raises the consciousness from the personal to the universal, and higher ideals are realized as spiritual development proceeds.

Purity is an ideal common to the race but seldom conceived in its highest. Purity is that exaltation of the spiritual mind into which no carnality, no subtlety, no double-mindedness, and no mixture of truth and error in any form can enter. It is absolute simplicity and singleness of purpose. When this ideal enters into soul and body consciousness it has transforming power. It casts off the defilements of the carnal consciousness and establishes in soul and body the pure Substance of Spirit, so changing the corruptible to incorruptibility, and the mortal to immortality.

The lifting-up power of true ideals is so great that everyone who desires the highest should look well to the character of the ones he is holding. The imagination is always busy with its formative work and the responsibility of furnishing this faculty with right ideas rests upon each individual. By the law of mind action, every ideal that is imaged is clothed upon with the substance of thought unless the image is dissolved by the power of *I Am*. Wisdom therefore counsels us to image only true ideals.

FRIENDSHIP

Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fiber of the human heart. The laws of friendship are great, austere and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to suck a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and many winters must ripen. We seek our friend not sacredly, but with an adulterate passion which would appropriate him to ourselves. . . . Leave it

to girls and boys to regard a friend as property, and to suck a short and all-confounding pleasure instead of the pure nectar of God. Let us buy our entrance to this guild by a long probation. . . . Why insist on rash personal relations with your friend? . . . Leave this touching and clawing. Let him be to me a spirit. . . . Guard him as thy great counterpart; have a principedom to thy friend. Let him be to thee forever a sort of beautiful enemy, untamable, devoutly revered, and not a trivial conveniency to be soon outgrown and cast aside. The hues of the opal, the light of the diamond, are not to be seen, if the eye is too near. To my friend I write a letter and from him I receive a letter. That seems to you a little. Me it suffices. It is a spiritual gift worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself, as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good. Respect so far the holy laws of fellowship as not to prejudice its perfect flower by your impatience for its opening. We must be our own, before we can be another's. . . . Wait and thy soul shall speak. Wait until the necessary and everlasting overpowers you, until day and night avail themselves of your lips. . . . Vain to hope to come nearer a man by getting into his house. If unlike, his soul only flees the faster from you, and you shall catch never a true glance of his eye. . . . Late—very late—we perceive that no arrangements, no introduction, no consuetudes, or habits of society, would be of any avail to establish us in such relations with them as we desire—but solely the uprise of nature in us to the same degree it is in them: then we meet as water with water: and if we should not meet them then, we shall not want them, for we are already they. . . . Our impatience betrays us into rash and foolish alliances which no God attends. By persisting in your path, though you forfeit the little, you gain the great. . . . You demonstrate yourself, so as to put yourself out of the reach of false relations, and you draw to you the firstborn of the world. . . . It is foolish to be afraid of making our ties too spir-

itual, as if so we could lose any genuine love. Whatever correction of our popular views we make from insight, nature will be sure to bear us out in, and though it seem to rob us of some joy, will repay us with a greater. . . . It has seemed to me lately more possible than I knew, to carry a friendship greatly, on one side, without due correspondence on the other. . . . It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited.—*Emerson.*

TESTING

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—I Peter 4:12.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isaiah 48:10.

Fire is often used in the Scriptures as a symbol of the cleansing and purification of the soul or of its testing. Spirit is fire, and it consumes all the dross of mortality. Pain comes with the trial of fire only so long as the individual identifies himself with the dross which is being consumed.

The promises of life and peace and health in Christ are so numerous and so definite and so positive that many people have been led to expect their fulfillment without the necessary preparation and testing. All spiritual demonstrations depend upon faith and even a small degree of faith may bring great blessings; but for the deep overcoming work and the complete transformation of man from mortality to immortality the requirement is that the whole of mortal consciousness shall be laid on the altar, and consumed by the fire of Spirit.

The attitude one takes toward the Spirit's purifying, refining work determines to a large extent whether or not there shall be suffering. It is possible to have such a recognition of God as the power at work in the soul and body that suffering is changed to joy. Every overcomer experiences this overcomer's joy and realizes a deeper satisfaction than could be found in the possession of all the things that the mortal desires.

When a truth is perceived by the mind the soul rejoices, but perception is merely the first step. The Truth which has been perceived must go down deep into the soul and body consciousness before it can do its perfect redeeming work. It is in this second step of the process that the fiery trial comes, and one who does not understand this is apt to be discouraged. The old errors and the formed states of consciousness are broken up and confusion follows. Added to this there is often resistance of the mortal to be met. The clearer the understanding is of how the Spirit works in the mind and body to redeem, the more quietness and confidence and strength and patience and joy the individual will have while he is going through his redemption.

SEARCHING FOR GOD

Canst thou by searching find out God?—*Job 11:7.*

God is the eternal, omnipotent Being, in whom we live and move and have our being. This being true, the strangest fact in all human history is that there have been men who questioned the existence of God. Among these doubting ones are widely different classes, their attitude of mind marking the class distinction. Some are thoughtful and earnest, some indifferent, and some boastfully irreverent. The habit of denying God and the possibility of knowing him builds up a state of consciousness that closes the mind to the entrance of the Truth.

In order to know God, the qualities of mind that bring one in touch with spiritual things must be cultivated. Everyone should therefore keep himself in an atmosphere of faith by thinking reverently about the Source and Cause and Creator of the universe in which we live, and by association with people who think and speak reverently of God. In one's reading, books that are constructive should be chosen rather than those that are negative, doubtful of spiritual things or openly adverse to them.

Man, by searching, can find out God if he searches in the Spirit instead of the intellect. "There is a Spirit in

man, and the inspiration of the Almighty giveth them understanding." It is through this inner Spirit of knowing that God may be found. As long as one stands in the without and tries to reason from that standpoint, one will remain in darkness; but from the inner viewpoint all things may be seen clearly because of the light within.

Every man needs God and wants God, but not everyone understands this innate longing and often, for that very reason, God remains unknown. Many persons think it is some material thing they want, but when they get it they are still unsatisfied. This unsatisfied state of mind sometimes leads to doubting and questioning concerning the existence of the Omnipresent Good, and if one in that state reads the writings of men who doubt God, he is apt to close his mind against the entrance of the Word that gives light.

Since everything that makes for the welfare of an individual depends upon his faith and trust in the Supreme One, everyone should heed the prompting of Wisdom to ally himself by thought and word and name and by his daily associations with the very highest form of faith.

ANSWERS TO QUESTIONS

What is the meaning of the passage, "Let the dead bury their dead"?

This text occurs in Matthew 8:21-22: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead."

The last statement is sometimes quoted, "Let the dead past bury its dead." From the reading of the full reference it is easily seen that this misquotation gives a wrong interpretation of the very evident teaching of Jesus.

The whole Adam race is dead in trespasses and sins. Although people may still have a fragment of life left, enough to keep them going for a few years, only those are in any degree truly alive who are quickened by the Spirit, and these Jesus warns not to take part in even the seemingly necessary customs of the unregenerate race. This is one of

the "hard sayings" that sometimes cause stumbling to those who are just coming out of the darkness of ignorance.

In this day of rapidly increasing light the reason for such a command is plain. The goal of the new race is eternal life, and one who is striving for that attainment cannot afford to do anything that keeps the death-thought active in his mind. He must identify himself always and only with the life-thought, and by his faithfulness to that life ideal he will help to bring into perfect manifestation the abundant life promised by Jesus.

What "end" did Jesus refer to when he said, "He that endureth to the end shall be saved"?

This text is often quoted as meaning, "He that endureth until he dies shall be saved." There is no foundation for such an interpretation. The text occurs three times, always in connection with the time of trouble which is to precede the setting up of the Christ kingdom.

The establishment of the Christ kingdom has two phases: first in the individual and then in the race, and there is a certain breaking up of old states of mind in both cases. When an individual is experiencing the overthrow of his carnal consciousness he has great need of power to endure, that he may be able to stand the necessary changes in his mind and body. The promise applies to the whole work of redemption, the end being that time when the old has passed away and the new has taken its place; but it is also a great comfort in the various steps in overcoming. When an error is being uncovered and cast out, it is encouraging to know that if one holds on faithfully and patiently to the end of the work of casting out error, he will realize his complete salvation from it.

The end, as applied to the world, means the end of the age or dispensation where error rules.

The first cause of all things according to science is an "ion." Metaphysically, what is an "ion"?

"Ion" is the material scientists' designation of a hy-

pothetical center of energy. They have never seen an ion—its existence is inferred from certain effects. However, the “ion” postulated by physicists is an important link in the chain of unity which is being formed between religion and science. The description of *ion* as given by physicists and the description given to ideas by religionists are almost identical. It is here that science and religion will eventually meet. Science will then acknowledge the Divine Law of ideas, and religion will accept the *substance* of ideas.

QUESTIONS

What is the simple life?

What is the difference between a demonstrator and an overcomer?

In the statement, “My own shall come to me,” what is “my own”?

The two robbers who were crucified with Jesus are the Past and the Future. These rob you of your consciousness of Omnipresence. The Past, the one who railed, did not enter into the Paradise of God, the Garden of Mind; but the other was in a certain degree close to the Mind of Jesus, and to him the way to enter in was open. All of the past must be erased from memory, and the aspirations and hopes of the future affirmed as now fulfilled. There is no future estate for man. Remember that. “*This day shalt thou be with me in Paradise.*” This is the place of now fulfillment. Do not dream of anything as future. Say to all your future thoughts, all your ideals and aspirations, “*This day shalt thou be with me in Paradise.*”

Sometimes the mind gets into the habit of acting in a contradictory manner, and we profess faith in the principle and yet recite and complain of failure. While we do this we are sowing a mixed seed, and it takes long to bring about the desired harvest. If we see that we are failing to demonstrate, and lay emphasis on the failure, we are not applying the law of spiritual overcoming. We must pray, believing that we have already received, even as Jesus taught.

SUNDAY LESSONS

SUNDAY, FEBRUARY 20

SOME EARLY VEGETARIANS—Dan. 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

SILENT PRAYER: *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.*
—Rom. 14:21.

Today's subject is recommended by the International Bible Lesson Committee as a "temperance lesson." Great stress is laid on the strength of character evinced by Daniel in abstaining from strong drink. No special mention is made of that other defilement, "the king's meat," except the statement that it referred to "grain, vegetables, herbs, opposed to flesh and more delicate food."

A very deep lesson in spiritual development is veiled in these material symbols, and if space permitted it could be drawn out so clearly that all might see it; but we shall confine ourselves to the single point—dominion over the appetite.

Spiritualization of the body idea is absolutely necessary to one who would reach high attainments. The appetite is the open door to the body consciousness, consequently those who would obtain dominion over the "beasts of the field," which roam in this part of our domain, must use discretion in choosing food. Each plane of consciousness requires a food suited to its realm. Formed or crystallized ideas require food of like character. The body is thought, formed, and requires bread for its sustenance; the mind is thought, formless, and requires ideas for its sustenance. Thus "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It seems quite reasonable that if we are choice of the thoughts and words we put into the mind, we should also be choice of the food we put into the body. Because some people have carried the food idea too far, and become fearful of everything they eat, is no reason why we should go to the other extreme and accept blindly the idea that it makes no difference what we eat or drink. It does make a difference, and the almost universally observed fact that those who grow more spiritual in thought grow less gross in appetite, proves that there is a demand for a higher grade of food. But the body will, in a measure, adapt itself for a time to any kind of food, when the thought is firmly held that

"I eat all things set before me, asking no questions;" and food that has been distressing will be digested with ease. This is the result of the greater power and dominion which the mind exercises over the body, and not a proof that all food is good food for all people.

As we dwell in thought upon the higher aspects of life a new relation of things is set up in the organism and the more material foods will be refused naturally, if we listen to the intuitive guide within. Thus "Daniel purposed in his heart that he would not defile himself." When we purpose in the "heart," or spiritual center of consciousness, that we will be guided by the Spirit, we find that there is a discriminating faculty quickened that causes us to refuse the "meat" of the king of the earth, which is mortal sense.

To those who do not believe that "plain living and high thinking" go together we recommend the ten days' trial proposed by Daniel: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." If you will adopt the same abstemious diet you can prove what is here stated: "At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

SUNDAY, FEBRUARY 27

SENSE CONFUSION OVERCOME—Dan. 3:13-28.

13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?

16. Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter.

17. If it be so, our God whom we serve is able to deliver us

from the burning fiery furnace; and he will deliver us out of thy hand, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

20. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21. Then these men were bound in their breeches, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace.

22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.

26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire.

27. And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of fire passed on them.

28. Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

SILENT PRAYER: *The Lord is my helper, and I will not fear what man shall do unto me.*—Heb. 13:6.

The Book of Daniel has always been presumed to be

a history of events that actually occurred about 535 B. C., and written by Daniel himself at the time; but there are certain things in the book that make this quite improbable, and the theory most prevalent among scholars is that it was not written earlier than 300 B. C., probably under the supervision of Antiochus Epiphanes, B. C. 168, and that it is not history, but an imaginative story based upon facts. This view is now generally accepted by biblical scholars of the orthodox church. Peloubet says: "Like the story of the Prodigal Son, or 'Ben Hur,' or 'Uncle Tom's Cabin,' it was written to impress great lessons of encouragement and hope upon the Jews during their terrible persecutions."

To the metaphysician the history or authorship of the book is of slight import; that it veils in its incidents and characters, lessons in soul mastery is the vital question.

The Book of Daniel is a history of every soul in its struggle to free itself from sense. The Hebrew meaning of Shadrach is meekness; Meshach, love; Abed-nego, light; Nebuchadnezzar, accusing judgment; Babylon, confusion or mixture.

There are times when we find ourselves in the confusion of the sense consciousness, and its thoughts are so strong that they seem to have us in complete captivity. This is captivity in Babylon. We have so taken up this sense state that we gradually accept its conditions, and like these three Hebrew children, become rulers in Babylon. We accept the testimony of sense in one thing after another, until Human Judgment (Nebuchadnezzar) sets up the "golden image" and demands that we fall down and worship it. Then it is that we come to ourselves and declare our loyalty to God instead of Mammon. But we are in the realm of "confusion," and it holds sway over us until we demonstrate out of it. This realm of mind worships gold, and unless you accept its commercial customs it will put you in the fiery furnace of persecution. But if you are true to the Highest and refuse to bow down to this idol of the world, and meet its fiery persecutions with meekness, love and understanding, you will come out unscathed. The fourth man in the fiery furnace, "like the

Son of God," is the realization of your *I Am* in its unity with God.

Then Human Judgment recognizes the power of the true God, who is Spirit, and who reinstates Meekness, Love and Understanding, with greater power than before.

SUNDAY, MARCH 5

INNOCENCE ITS OWN DEFENSE—Dan. 6:10-23.

10. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled together, and found Daniel making petition and supplication before his God.

12. Then they came near and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him.

15. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came near unto the den to Daniel, he cried

with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

SILENT PRAYER: *The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psa. 34:7.*

Every faculty is brought forth in character through use and trial of its strength in various ways. Spiritual judgment, represented by Daniel, is made strong by trial. The Son of God must master every mortal limitation. When we overcome a weakness we are that much stronger. It is the Christ consciousness that says, "To him that overcometh will I grant to sit with me in my throne." This throne represents the place of power and dominion which one attains who masters himself.

This mastering oneself includes not only dominion over the appetites and passions, but also a strengthening of the higher faculties. Daniel is represented as a very just man. Though an Israelite, he had risen to power in Babylon and was ruler over one hundred and twenty provinces. Such rulers in those times almost always made their position a source of gain. But Daniel refused to share in or wink at "grafts," and he thus incurred the enmity of the other office holders. This is the basis of the conspiracy against him as given in this lesson.

An analysis of the individual mind reveals that thoughts congregate and center around certain ideas exactly as men form organizations; also that there are opposing sets of thought aggregations in every mind, each seeking for the ascendancy. All the honest thoughts you have had flock together in your mind, and also the dishonest thoughts, and

each aggregation is trying to make you act from its standpoint. The one in dominion is the king (will), who acts as moved by the various thoughts, or as directed by spiritual understanding.

This king (will) is a vain fellow and has his weak spots, one of which is that his law is supreme and cannot be broken. In Oriental countries this is carried to the extent of deifying the king and making all his edicts absolutely inviolate. The king of Babylon was not simply a servant of Ormuzd, the deity; he was regarded and described as actually the "image of the god" who dwelt in him. Divine honors and worship were naturally paid to such an exalted personage. The will is the "image and likeness" of God, and is regarded by all mystics as the central spark that links man to the Supreme.

The will (king) naturally loves the good, the true; therefore it is the friend of right judgment, Daniel. But having in ignorance sent forth an act that puts this faculty to a severe test, will is worried, and affirms that the God of Daniel shall deliver him. This is a correct handling of the situation. When we do that which puts us to the test along any line, we should declare the Divine deliverance and power at work. This sets into action thought forces that may be described as the "angel" who shut the lions' mouths.

The lions are the savage thoughts that arise in us when we are wrongfully accused and know we are innocent. One who is passing through this phase of thought regeneration should, like Daniel, be true to his God in spite of all intimidation and persecution; for these will sometimes come from without as a reflection of the tumult within. People who are making special efforts to live true and spiritual lives often find those who have been their friends turn about and abuse them, and accuse them of evil acts. This seems doubly hard to bear right when the aspirations of the soul and the whole trend of life have been to a holiness. But when we understand some of the inner workings of thought we see why this opposition is set up. Jesus saw it and said, "Forgive them, Father, they know not what they do."

SUNDAY, MARCH 12

WATCHING ONE'S THOUGHTS—Ezek. 3:12-21.

12. Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place.

13. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

14. So the Spirit lifted me up, and took me away; and I went in bitterness in the heat of my spirit; and the hand of Jehovah was strong upon me.

15. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days.

16. And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying,

17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.

19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand.

21. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

SILENT PRAYER: *Hear the word at my mouth, and give them warning from me.—Ezek. 3:17.*

Consciousness of the Spirit comes to every man according to his mental and physical status. A cautious, conservative man would open his mind very carefully and let in but little of the higher light. To him it would seem like moonlight, and he would describe his experience as a far-away, dreamy sort of mental vision. But an enthusiast, whose whole mind

is open and alive to things spiritual, would feel and hear the influx from on high, as did Ezekiel. "The voice of a great rushing," the "noise of the wings," represent the swiftness of the spiritual thought, and the "noise of the wheels" the power.

Spirit does not take account of days and nights in the outer sense, but they are used as fit symbols to describe the light and darkness that pervade the mind. "It came to pass at the end of seven days, that the word of the Lord came unto me," means that light came into seven of the twelve centers of power in Ezekiel's consciousness. He was then prepared to receive and understand the word from the Lord.

A watchman stands on the city wall and sees what is going on both within and without. This well represents a spiritually developed person; he sees within, he sees without, and he challenges with the word of command those who pass through the gate.

When light has broken into seven of the inner centers a larger capacity and power come to man: he is co-operator with Divine Mind in lifting all men to higher planes of understanding, through freeing them from the burden of sin. Jesus said to Peter, who had been thus illumined, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Ignorance of the law of mind action builds thought conditions in body that are reflected into mind, and the sinners know not where to turn for relief. They are ignorant of the spiritual law, and so immured in sensation that they would not accept it if it were presented to them; hence their only hope is to have the aid of some one who knows the law of freedom from the effects of sin and has also the power to use it.

The Lord requires those who have attained mastery over their own errors to act as life savers for those who are yet in the ocean of sense ignorance. This is life or blood atonement.

When we who know the all-forgiving power of Spirit,

fail to deny the evil that we see in others, it is reacted upon us and we are entangled in that bound life.

If we speak the freeing word of Truth to the ignorant we fulfill the law, and whether they respond or not we have no reaction of life force.

When those in understanding of Truth fall away we should hold them up instead of condemning them. Our condemnation holds them down when they most need the freeing thought, and the law of thought holds us responsible for their failure to come back into the realization of Spiritual life.

Our lives are linked with the lives of all men, and the greater our realization of this the greater our power to build them up or tear them down. One can, through great sympathy and desire to help another, take his sin and go down under it; but this is not the atonement taught by Jesus. Under the law which he set forth we should become so sure and positive that the good only is true, that the evil will fade wholly away under our swift and certain realization.

SUNDAY, MARCH 19

CYRUS REBUILDS THE TEMPLE—Ezra 1:1-11

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying.

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts,

and with precious things, besides all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty platters of gold, a thousand platters of silver, nine and twenty knives.

10. Thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

SILENT PRAYER: *Cyrus (Christ) in me rebuilds my body temple, as designed by Divine Mind.*

There are periods when the thoughts turn to religious subjects as easily as sparks fly upward. The man immured in sense suddenly begins to study matters pertaining to the soul; he joins the church or investigates Christian metaphysics. This is the return of the children of Israel to Jerusalem. Cyrus, who represents the ruling idea in consciousness, was "stirred up" by the Lord, and he made a proclamation to the effect that it had been given him to build a house unto the Lord at Jerusalem. Cyrus was a heathen king, yet the Lord "stirred up" his spirit or inspired him to act in a way quite contrary to his usual custom. He had captured the Israelites and had held them in bondage many years in Babylon (sense confusion). By this we discern that the Lord inspires men who are open to Truth wherever they may be found. It may be that you are in the most material of occupations and your thoughts utterly sensual; yet if you have been "stirred up" by the Lord you can commence right where you are the movement toward Jerusalem (the spiritual center of consciousness).

You some time "came forth from that city," as stated by Paul in Hebrews, and now you are to return and take all the "vessels of silver, with gold, with goods, with beasts, and with precious things," which represent the fruit of your experience in the sense consciousness. So we learn that no

effort is wholly lost, though it be put forth in a field apparently barren and fruitless. The vessels taken from the temple at Jerusalem at the time of the captivity were used in the worship of false gods in Babylon, but now they are returned to be again used in the worship of the true God. These vessels represent our capacities of appreciation—the ability to comprehend or measure life. The man who is getting pleasure out of the lusts of the flesh is measuring up life—the One Life—before false gods, and is using his God-given capacity (vessels) to do it with. He is getting experience, generating forces that he will have eventually to master and return to the temple at Jerusalem. Nothing is lost in Divine economy, and man will in due season refine and extract the gold from every thought and act—though he may find it hot work getting rid of the dross.

A HEALING PRAYER

Living Father!

In whom we live, move and have our being, I recognize that my life is one with thy unlimited life and power.

Thou art God within my nature, and thy life and health have all power to regenerate and heal my body.

I open my mind to the influx of thy mighty Presence of health and peace.

Thou Omnipotent and Universal Good art within me a fountain of vitality, flowing into every faculty and organ of my being.

Thy healing life and intelligence is in every organ, in every nerve, in every atom of my flesh.

Thy substance is feeding and restoring every atom of my body to positive health, dissolving away all error, and building me into a perfect body.

I praise thy Infinite Love and O, Living Father, this is thy holy temple; make it a perfect dwelling-place from which shall radiate thy healing love and wisdom to all thy children. Father, glorify me with thy healing power, that in my flesh I also may glorify thee.—*M. L. Claire, in "Christian Yoga Monthly."*



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL. UNITY SCHOOL OF CHRISTIANITY
 (Silent Unity Department)
 915-917 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

February 20 to March 20, 1916

Held daily at 9 p. m.

I am Fearless and Free in the Christ Love.

PROSPERITY THOUGHT

February 20 to March 20, 1916

Held daily at 12 m.

*The All-Providing Mind is my Resource, and I
 am Secure in my Prosperity.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from February 28 to March 26:

February 28—John 17:21.

March 12—II Timothy 2:4, 5.

John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This is a part of the prayer Jesus prayed just before his betrayal. He looked forward to the time when all those who believe on him should be joined together in that great spiritual unity called the Christ Body. We are living in the day of the fulfillment of this prayer, and when we hold this Word in faith and understanding we are helping to establish the consciousness of an entirely new kinship, the Brotherhood of Jesus Christ. It is through this Brotherhood that the restitution of all things is to be accomplished.

II Timothy 2:4, 5: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

Paul often used warfare as a symbol of the spiritual life. In true Being, the Absolute, there is nothing opposed or contrary to perfection of Being, but in the consciousness of man there has entered a concept of both good and evil, and in that consciousness there is strife for supremacy. "The flesh desires the contrary of the Spirit, and the Spirit the contrary of the flesh" (Gal. 5:17 Em. Dia.). That is, the innate power of expression in Spirit is all the time pressing forward toward manifestation under the Divine Law, and the mortal resists the power.

In these texts Paul has explained to Timothy that one who is in the changing, growing consciousness should keep himself free from every worldly entanglement, because all the powers of his being should be thrown on the side of Spirit in order to bring about a victorious spiritual life.

No man is crowned unless he strives lawfully. Mortal man tries all kind of short cuts to spiritual development, and sometimes he does seem to succeed in getting results, by fulfilling his personal desires and judgment, but all success brought about in this way is temporary. To strive lawfully is to seek to know and apply the Divine Law in every thought and word and act.

EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of
Silent Unity.*

If the European nations had exercised the charity, love, good-will and universal brotherhood of man, taught by Jesus Christ, as far as they were concerned at least, the present war could have been averted. Even now if they understood the Truth and Power of God, they could quit resisting in the mortal, and put their full trust in the Lord; then those who were trusting God would be defended, as Elisha was, and those who were still eager for conquest and determined to fight, would be defeated. (See II Kings 6:14 to 22.) When one of the disciples of Jesus took the sword to fight for him, Jesus rebuked him and told him to put up his sword again in its place, for those who took the sword should perish by it. If he had wanted to be delivered he could have prayed to the Father and had "more than twelve legions of angels" given to successfully defend him. (See Matt. 26:50 to 54.)

Nonresistance is not a negative giving up to error. It is a conscious realization of the Allness and Omnipotent Power and Omnipresence of God, which makes one to know that evil of itself has no power and can do nothing when man takes a definite, firm, positive stand in the Truth. Greater, far greater, is he that is for and in us, than he that would be against us, could possibly be. Knowing this, we live in peace and have no fear, for our God, our very con-

sciousness of Good, is a wall of fire about us and will protect us.

The trouble with so many people is that they think of peace, righteousness, Truth, nonresistance, love, etc., as negative qualities, while they are the strongest and most potent qualities in the world. In fact, they are God Principles and are the only realities. They will stand every test and endure eternally. Believed in, acted upon and lived, they would deliver all people, and restore Divine Order in the earth.

* * * *

No word of Truth is ever lost, and what has been done will yet bring forth its fruit of good. The force of the Word of Spirit which has been spoken for you, together with the co-operation which you have given it, will return with the added weight of experience in such an irresistible desire to give up sensation for the genuine in life, that you will awaken in your glorious manhood and find you are truly an over-comer.

Oftentimes, a giving-in to the "enemy" in an instance like yours is but the coming to the surface and the dispelling from the deeper mentality of the thought which one has manfully disregarded room in his newly created world. Your letter shows that you are not one to permit that which has been recognized as opposed to success to be a condition you would give the strength of your desire. You do not want the serpent in your paradise; deny it place! Having the firm conviction that it is gone from your consciousness, cease to think of it, for in Truth it does not exist for you. That which does not fit into a man's ideals is beneath his consideration. While you are awake, *act*. Let none of these things move you—the thing itself or your temporary defeat. You are a man and it is given you to fight a man's battles like a hero. Your problem is but a general one among men of the new race; men of every temperament are moving forward and upward out of chaos, lust and failure into the consciousness of kingliness. Let that which for a moment you would permit to lure you into excitement and

your own subjection, be the agent for transforming you through its refinement and transmutation into the most enviable of all creations—a perfect man, the masterpiece of the Creator.

There are two paths ahead, and the animal nature in a sleeping mentality sees both; the *man* recognizes no choice but takes the one into the kingdom. This is his higher initiation; the early degrees were but to test his readiness and strength. Here is fellowship with the Christ; he is your brother!

* * * *

One must know that "repression" has been removed from the deeper mentality as well as from the physical, then go to work, not exactly hoarding his life-substance, but transforming himself into a victor through a transmutation of the force. When he has given it a spiritual baptism, he is ready to be fed upon it, re-creating himself constantly through its associate—a positive and clear mentality.

In concentrating, one must not make it a thing of mental exertion, but be awakened to the desire to hold to a definite thought rather than allow himself to be subjected to doing the thing he does not desire—concentrating on the opposite. You are as a king and the thoughts your subjects. You are not to be tossed about doing what the "mob" says but are to majestically assert yourself; should opposing thoughts try to enter the throne-room, put them out, not through your personal efforts, but through your Word, and then go about your business, leaving them forgotten and conquered and slinking away from their master.

We hope to quicken the understanding in each individual who receives our spiritual assistance that he may ultimately help himself. One must not hold the attitude that he is subjecting himself to a series of "mental gymnastics," but feel that he is uniting his intercessions with others who are better able through their consecration to the work to understand the Law of Fulfillment. Many times faith in God has been quickened by an individual receiving a needed help when he was unable to pray alone, and he has been

ushered into the glorious kingdom of the Eternal Now through another's sharing the Truth. Everyone is always worthy to awaken a sleeping mentality in another to the presence of the indwelling Christ, and the humbling of himself at the time of prayer is rewarded by the sense of joyful ecstasy which comes from the privilege of serving another man.

* * * *

What I have read in your magazine that I can agree with I have enjoyed very much, but I believe that the Bible teaches in unequivocal terms the sacredness of the seventh day Sabbath, Saturday, and the importance of observing it. I believe, also, that there is a devil and that evil really exists. I can't get your thought of spiritualizing everything. How do you account for the tempest of war on the other side of the world, if there is no evil? Neither can I believe that the world will gradually grow better. The Bible does not teach it. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." I think the dreadful things now happening in the world will soon culminate in the *personal* coming of Christ the second time, "in the clouds of glory" and "all the angels with him."—* * *

In regard to the devil, evil and the personal coming of Jesus Christ, we would call your attention to the inclosed booklet, "The Second Coming of Our Lord;" also to the first article in each of the tracts, "Questions and Answers," No.'s 1 and 2. You will see from these that we do believe in the second coming of Christ, and we also recognize that the appearance of evil is in the world. Just now it is apparently in the ascendancy because people as a whole have believed in the devil and evil, and held to the personal, more than they have believed in the One Power—God. We seem to be living in the time spoken of in Rev. 22:11, the unjust and wicked becoming more so, and those who recognize the Truth of their Being, becoming more spiritual, growing in the understanding and knowledge of the Truth that makes free from every limitation of the mortal.

We are in the time of the harvest—the end of the age. During the present great crisis and upheaval the Truth will come to the front and gain ascendancy over the error. Evil will then gradually disappear from the earth and the Spirit

of Truth, which is always working to bring about Divine Order, righteousness, harmony and peace, will become dominant. "The earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."

In regard to the Sabbath, the seventh day was the one given to the Israelites to keep. There is no doubt about that. Whether the record of the days of the week has been kept perfectly since then, making our Saturday the original seventh day, we do not know. We do know, however, that the Sabbath day, as well as baptism, feet-washing, the Lord's Supper and the various rites and ceremonies observed by the different sects, were and are all types of inner spiritual realities. The only true way to observe any of them is in Spirit. We are to serve "not in the oldness of the letter, but in the newness of Spirit." "The letter killeth, but the Spirit giveth life."

When one enters into the real Sabbath or rest of the people of God, he keeps every day holy unto the Lord. In the personal consciousness it is impossible to keep any day, for burdens of worry, anxiety, sickness and the many errors that are accepted and believed in by the race, seem to have no more respect for one day than for another, but have to be borne any or every day, by those who are still under the law of sin and death. When one comes into oneness with the Law of the Spirit of Life in Christ Jesus, he understands the truth of the words of Jesus, "The Sabbath was made for man and not man for the Sabbath," "For the Son of Man is Lord also of the Sabbath day" and "My Father worketh hitherto and I work." A good illustration of the latter text was given unconsciously by the little girl who took the minister a basket of very fine berries. It was the day following the Sabbath, and after thanking her for them the minister said, "I hope you didn't pick these berries on the Sabbath." She answered, "No sir, I got up early this morning and pulled them, but they were growing all day yesterday."

We do not "spiritualize" everything. We make Christianity—the Truth brought to light and taught by Jesus

Christ, very real and practical, as you will see by a careful reading of the booklets, "Is Christianity Practical?" and "We Are Primitive Christians." We do, however, seek first the kingdom of heaven within ourselves, enter into it—spiritual consciousness, and see things from the standpoint of Spirit, rather than from the standpoint of the outer or personal man who judges according to appearances and not righteously. * * * *

Explain Gen. 9:3, Deut. 14:4 to 6 and 9 to 11.
__* * *

The texts to which you refer need no explaining; they no doubt mean just what they say. So far as we are concerned they do not in any way enter into the matter of meat eating, since man in sense consciousness could be no example or guide for us. It was only after man had wandered in consciousness away from God, the within, and had begun to live almost entirely in the outer or animal consciousness that flesh was given him for food. He no doubt craved it to satisfy the desires of the flesh nature in him and God allowed him to fulfill his carnal longings. In the beginning it was not so. If you will read Gen. 1:29 and 30, 2:16 and 3:2, you will see that only the herbs and fruit, etc.—vegetation, was given man for food.

The journey of the children of Israel from Egypt to the Promised Land typifies our pilgrimage from sense to spiritual consciousness. While in the wilderness they were fed with manna. Evidently the Father knew that this "light food" as they called it, was best for their spiritual development, but they, not being willing to give up their sense desires, went to lusting after the fleshpots of Egypt. The consequence was, the Lord gave them their desires but it brought them trouble, as the carnal mind always does when it is allowed its way in consciousness. See Numbers, the eleventh chapter. Evidently the reason of their failure in those days to enter fully into the redemption of the Lord was that they were not willing to crucify the flesh with its affections and lusts.

We are living in the time of the restitution of all things, spoken of by the prophets, and one of the prophecies to be fulfilled is, "They shall not hurt nor destroy in all my holy mountain, saith the Lord, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." In order that this may come to pass and the lion eat straw like the ox and children play with what are now understood to be poisonous serpents and not be harmed (see Isa. 11:6 to 9), man must first quit his killing and harming, for restitution begins in man. It was through him that suffering came to every creature, and through him all are to be restored to their original perfection and glory. (See Rom. 8:19 to 23.)

We should not, therefore, limit ourselves to that which was given to man in any part of his past progress in and through sense consciousness, but seek to bring about in ourselves and in the earth our highest concept of Truth.

The original meaning of the Resurrection is "The Risen Life." It does not refer especially to the man Jesus, but to the raising of all life to the divine consciousness. This is an important subject to the race and to every individual. It has been a matter for thought by men in all times, and is the foundation of the Christian faith. "If Christ be not raised, your faith is vain." If the resurrection of this one man did not take place, then we have but little hope. The demonstration was necessary to the race.

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simple, good life. Just to be good: to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—*Edward Howard Griggs.*

Be strong: fear not; for the Lord thy God will not fail thee nor forsake thee.—Deut. 31:6.

GOD SPEAKS TO MAN IN SLEEP

*FOR God speaketh once,
Yea twice, though man regardeth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword.
He is chastened also with pain upon his bed,
And with continual strife in his bones:
So that his life abhorreth bread,
And his soul dainty food.
His flesh is consumed away that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the pit,
And his life to the destroyers.
If there be with him an angel,
An interpreter, one among a thousand,
To show unto man what is right for him;
Then God is gracious unto him, and saith,
Deliver him from going down to the pit,
I have found a ransom.
His flesh shall be fresher than a child's;
He returneth to the days of his youth.
He prayeth unto God, and he is favorable unto him,
So that he seeth his face with joy:
And he restoreth unto man his righteousness.
He singeth before men, and saith,
I have sinned and perverted that which was right,
And it profited me not:
He hath redeemed my soul from going into the pit,
And my life shall behold the light.
Lo, all these things doth God work,*

*Twice, yea thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of the living.*
—Job 33:14-30.

SOME DREAMS

[Whether the war has anything to do with it is not explained, but the London newspapers just now are giving a great deal of space to letters from their readers telling of dreams and their significance. The recurring dreams, which happen over and over again in the same form, attract the most attention, and if their number and the newspaper space given to them are any indication, most of London must be discussing them.—*Daily Paper.*]



THE interest of people in dreams is not confined to England, but is widespread. There is a universal awakening to the things of the soul, and people everywhere are asking about the supernatural. Only a few years ago we gave our first interpretation of dreams in *UNITY*, and many of our subscribers promptly ordered their magazines discontinued, saying they did not want our "dream-book" any longer. Others called the attempt to give a scientific interpretation of dreams, "silly." Now, however, since so many of the popular secular magazines, and the accepted authorities among the world's philosophers, are seriously discussing dreams, our readers are admitting that "we are such stuff as dreams are made on; and our little life is rounded with a sleep."

Dreams are an invaluable source of instruction to those who are striving to grow spiritually. They give in symbols the mental condition of the individual and the movements which his thoughts are producing in the subconscious mind. They should not be taken literally by one who is in the regeneration, because they do not picture the world without, but the realm of ideas and the identities which aggregated thoughts have formed in the consciousness.

The following are given as examples of the way in which the Spirit guides in visions and dreams:

I dreamed that one sunny morning, while walking through my garden which is in the rear of the house, I saw a very large snake. The snake, seeing me immediately, came toward me and raised itself to an upright position, resting its head upon my hand. In this position the snake and I walked around the garden. It certainly was very tame. All of a sudden it had disappeared, and while looking around for it, I discovered it curled up in a little heap upon the shed. While I was approaching, it heard my steps, and instantly it transformed itself into a snow-white owl. After recognizing me, it again turned into the snake; and then I awoke.

The other dream is this: I was walking through a zoological garden. The animals in general did not interest me very much until I came across an enormous turtle. I should judge it was about fifteen feet long. Coming a little closer, I noticed how his head was drooping to one side, and he was moaning most pitifully. Looking again, I saw how a snake was eating its way through the shell of the turtle, and sucking its blood. The turtle was trying its best to reach the snake, but it was out of reach. Watching for a while, I noticed how the poor turtle was growing weaker and weaker every moment, so I ran and looked for the keeper. After finding him without any trouble, we returned to the turtle. The keeper killed the snake, and the turtle looked up at me in a most grateful manner. Then I awoke.—* * *

The garden in which you were walking represents the outer material consciousness, and the snake represents sensuality. You stand for the *I Am*, and walking denotes activity, showing that you are allowing your *I Am* to become active in the outer consciousness. That the snake came to you and laid its head upon your arm shows that you are gaining control of the sensual nature and conserving your forces, rather than wasting them in the satisfaction of the flesh man. Losing the snake is symbolical of that step which often comes after man thinks he has gained complete control of the sensual nature, for many times he finds himself giving heed to the voice of the tempter, and in his great thirst for life, seeks satisfaction on the sensual plane. This is a waste of energy and substance and should be transmuted into Spirit, and turned into the proper channels and used for the building up of the spiritual man. In searching out the snake, you fell below the line of spiritual dominion and found it curled up on the shed. Owls represents a certain subtle, occult wisdom, and by transforming itself into a snow-

white owl, the serpent thought to deceive you with the appearance of purity. However, when it recognized you (*the I Am*) it again resumed its natural shape, showing that you have but to stand firm in your determination to rule in order to eliminate this consciousness altogether.

By your second dream along the same line, it is evident that the Spirit is endeavoring to lead you into the regenerate life. The turtle in this case represents the forces in your body (the body being represented by the shell) from which the sensual nature is sapping the life and vitality. The keeper represents the Spirit of Truth, and it is only through unifying yourself with this higher power that you are able to completely master the serpent of sense. All the forces of your organism would naturally rejoice to be set free from such bondage, and the elimination of the sense consciousness makes man a "new creature in Christ Jesus."

* * * *

I dreamed that I was told by a lady friend that a large star was visible in the skies and it had the colors of a rainbow. We went out to look for it and it was as she had said. Out of that star a man looked and read from a book the names of those who were wanted in heaven. My name was called and without fear I started off, and the man in heaven had sent some one to meet me. I was so happy and full of the Holy Ghost that I never questioned him but said within me, "I am going to be like Christ." He led me through the valley of the shadow of death, and after passing through it I was carried into a small place and a cross and rope were there. A chain was put around my head and fixed like a crown of thorns. I was pulled clear off the ground and I opened not my mouth. I was then loosed and told that for my strong faith in God and my actions, which were so much like those of the Christ, I would be permitted to stay.—* * *

All dreams have a lesson for the dreamer, because they are pictures of what is taking place in the cause side of man's being. In getting at the meaning you must first find the idea back of the objects and events shown.

The dreamer represents the directive I.

All people stand for ideas in form.

Your lady friend is an idea in your own consciousness. She showed you the star that represents the birth of the Christ consciousness in you. The rainbow colors rep-

resent the covenant made with you, that there shall be no more flood, which is discord, suffering and death, but a promise of everlasting life.

In Revelation 21:19-20 you will find the colors of the rainbow in the stones of the foundation of the New Jerusalem.

The man represents an idea of wisdom which has awakened you to the consciousness of your real self, and you are shown that your name is written in the Book of Life.


The man guiding you is the Spirit of Truth. The sixth stone in the foundation represents the whole triumphant love in one, that contains and overwhelms all passion. This is the middle stone: the supreme and central one, crowning the human, underlying the heavenly. And from here on the tints grow clear and spiritual. The human is crucified and the spiritual side of man is lifted up. It is called the valley and shadow of death. It seems dark because you cannot see with the mortal eyes, and you have not yet received your spiritual vision.

Your faith in God lifted you and you were allowed to live; that is, your body was spiritualized. Luke 9:24—"For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

* * * *

I was in a rowboat on a lake which was crystal clear. My companion stood in the front of the boat with his back toward me, so I did not see his face. He paddled with one oar. We seemed to understand each other's thoughts as if we were in conversation; yet we did not speak. He seemed a friend, someone I had long known. He guided the boat along the shore so that part of the time we were in the most wonderful, cool, soft shade caused by large overhanging branches. Then we would come out into the bright, very bright sunlight, which, strange to say, was not hot or dazzling. It was as beautiful and comfortable as the shade had been. I felt the most perfect peace, joy and happiness. I looked over the edge of the boat. The water was very shallow. It seemed easy to put my hand into the water and touch the bottom. I was thrilled and full of wonder at the beauty of this glass-like water. The pebbles on the bottom seemed to shine like wonderful jewels of every color. Then I wanted to take a handful home. It seemed that my home was near the lake. I reached and

 AM FEAR-
LESS AND
FREE IN THE
CHRIST LOVE.

 HE ALL-PRO-
VIDING MIND
IS MY RESOURCE,
AND I AM SECURE
IN MY PROSPERITY.

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brought up a handful, but instantly on leaving the water they turned to ordinary pebbles in color. The beauty was gone. I threw them back and tried again. Surely I can find one that will keep its luster, but again they became dull on leaving the water. Then lying among all these beautiful pebbles I saw a large black knife like a butcher knife. It seemed so strange that I picked it, wonderingly, out of the water. I wondered because it was not rusty, but just dull as if it were made of rubber. I held it in my hand, wondering how it came there, and what I should do with it. I ran my fingers across the blade; it was dull. It didn't seem to be good for anything. I wanted to keep it, but as it wasn't sharp I couldn't think of any use for it, and I threw it back into the water.—* * *

The rowboat represents your entire consciousness, the spirit, soul and body unified, and the lake is the One Universal Life, clear as crystal, which sustains this consciousness. The man in the boat is the *I Am*, which stands in the front. That you understood each other's thoughts shows that you have given yourself up to the guidance of the *I Am*. While following this guidance the shadows lost their density, and were softened, and you were soon led out into the bright sunshine of spiritual understanding, where you felt the peace, happiness and joy of the overcomer. You were surrounded by strength and power, indicated by the trees. The oar represents the formative power of thought propelling you. It was easy to touch the water, for we are a part of this Universal Life, and should realize that it is here that we get our life and our substance, and a realization of oneness with this life gives one a new thrill such as you felt. The pebbles which glistened like jewels in the water symbolize substance, and when you brought one up out of the water into your own consciousness where you judged by appearances, it lost its brilliancy, but immediately upon unifying it with the Universal Life again, you saw it as it really is—pure spiritual substance. Black means lack of understanding, and the black knife which you saw represents an error idea which through lack of understanding you are allowing to cut you off from the true, spiritual expression of substance. It was not rusty, because you had used it constantly, even if it was unknowingly. Instead of casting it back among the jewels, you should have eliminated it en-

tirely by the power of your spoken word. It was of no use to you, yet you allowed it to remain with the pearls. Your dream is very good and shows that you are, through the guidance of the Spirit, making conscious connection with the Source of every good that the heart can desire.

* * * *

I dreamed I was walking in the open. I was meditating strongly upon the Truth, holding some of the printed affirmations, when all at once I saw a most beautiful face come out of the sky. At first it seemed like a beautiful statue, but more lovely than anything I had ever seen. It grew more and more life-like, and smiled at me. In my sleep I seemed to know it was a sign of approval, but the thought came, "It is a delusion and a dream." I closed my eyes, feeling sure it would be gone, but it was still there, only more real and life-like, and it grew larger. When I realized it was real, a joy such as I have never experienced almost overcame me. It spoke to me but I could not catch the words, yet I seemed to understand. When I awoke the exultation was still with me, and remained throughout the day.—* * *

Walking in the open would represent activity in free, open spiritual realm. The face coming out of the sky is a picture of your perfect body, brought into manifestation by your holding Truth thoughts. The thought that it was not real symbolizes error thoughts trying to convince you that perfection is impossible. The smiling represents the light of understanding, approving your search for perfection. Closing your eyes would mean the doubt which creeps in to discourage you. The speaking to you would represent Faith, which you cannot hear or see, but you know intuitively that it is so as was proven when you looked again and found it still there and more beautiful than ever. The exultation shows the satisfaction that will be yours when you redeem and spiritualize the whole of yourself, spirit, soul and body, into the Christ consciousness of life and perfection.

Begin at once to let go of personality, and affirm along every line, your unity with the great Christ-Mind, the Cosmic Mind of the Universe. Make it a daily practice to deny every mortal limitation, and affirm your identity in God through Jesus Christ, your Resurrection and Ascension.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Spiritual healing depends upon repentance and forgiveness. Repentance is a change of mind from the unrealities of mortal thought to righteous thinking based on truth. Health is natural to man in his true estate, and when he turns toward God, his Divine nature is brought into expression and health follows as a natural result. Forgiveness is a loosing and freeing from the bondage of belief in evil as a reality. When the Truth of Being is discerned, the mind is opened to the forgiving, freeing, healing love of God, and error is dissolved and cast out of mind and body. The freeing power of Divine Love realized first in mind, then in body, extends its expression into every phase of man's consciousness, including his environment, and the harmonizing, readjusting law of Being establishes peace and health and prosperity.

The Society of Silent Unity is engaged in the ministry of spiritual healing, and this society receives many letters acknowledging the power of God's forgiving love. From these letters extracts are made and some of the acknowledgments are printed each month in UNITY. The following will give an idea of the work of the Spirit in these latter days, and will encourage the Lord's people to trust him to the uttermost instead of trusting material means to restore harmony where error thinking has produced discord.

HEALTH

Baltimore, Md.—When I telegraphed you, my daughter was violently delirious with typhoid fever. Two of us had to be with her and we could scarcely hold her in bed.

She was refusing all nourishment. The next morning she was quiet, never refused another particle of nourishment, and her steady improvement, which dated from the night I sent the telegram, has been a source of wonder. She now expects to take her position in a short time. My little nephew is also well now. Had it not been for your help I could not have kept up under all I have had to bear.—*Mrs. C. R. L.*

Winston, Ky.—My tumor is gone. I am very happy. My tongue cannot express the good I have received from your prayers and from reading UNITY. I am now a member of the Good Words Club and I can see a great change already in the words that I speak. I try to use only good words. The friends I asked your prayers for are better also.—*M. H.*

Castle Shannon, Pa.—I am so overjoyed and thankful for the improvement in my little boy and also the wonderful change in myself. My husband insisted on me going to see a doctor we have known for years. He turned a bright electric light on my face and just sat and looked at me for a long time. He then exclaimed, "Tell me what you have been doing. The change in you is perfectly wonderful. I have never seen you look so well and happy." He has been reading articles along the line of UNITY and is very much interested. My brother has heard from a firm in Chicago in regard to a position and I know that it is a direct answer to our prayers through Jesus Christ.—*Mrs. L. H.*

Denver, Colo.—I wired you for spiritual help for my little daughter, and I wish to inform you of her recovery from a severe illness. She had what they called erysipelas in the right leg. The inflammation went as high as the hip and it was accompanied with very high temperature. On the third day her condition seemed most serious. I had been declaring the truth for her right along, but early that morning I seemed to have a stronger realization of truth and of our dear heavenly Father's presence and power than I had ever had before. I hardly left her bedside and by noon the fever was entirely gone. In the afternoon when the physician came he said her temperature and pulse were normal, and she began to get well from that time. It was wonderful and beautiful how she responded to words of health, strength and life, a beautiful demonstration of God's love and power. My heart went out in thanksgiving and praise to God for the knowledge and understanding of our unity with the great Power of the Universe. It not only fills and flows through us, but we are one with it. What a time for

rejoicing when we make our at-one-ment. When I succeeded in making the connection with the thought-waves that were going out from your Center, the result seemed almost miraculous—the speedy restoration to perfect health of my little daughter.—*Mrs. A. T. P.*

New York, N. Y.—I telegraphed you last Sunday, asking your help for my mother, who is eighty years of age and who suddenly became confused so badly she could not even dress herself correctly; she looked and acted as though she was surely sinking away. She began to improve within an hour, has been gaining strength and is now perfectly normal in every way. She dressed herself this morning without any assistance whatever. After breakfast she washed the dishes. I let her do this more to humor her than anything else, and she seems as bright and cheerful as can be. When your letter came last evening, advising that you had begun treating her immediately upon receipt of my telegram, with the beautiful thoughts to hold, she was perfectly happy with them and blessed you and God for all good. It certainly is wonderful and also beautiful the way in which she has responded.—*A. M. B.*

Grays Lake, Ill.—After writing you that I was looking forward to the time when I could lay aside my spectacles, I began to think about doing so quite seriously. At a previous time I had laid them aside for a couple of hours, but my faith was not strong enough and various uncomfortable conditions becoming manifest, I again put them on. One morning the Spirit instructed me to lay them off. I was a bit doubtful and my previous experience led me to hesitate, but in the end I took them off. After a few hours the same condition that had previously bothered me became manifest, when the Spirit told me that this was caused by fear. So I denied the reality of the condition and affirmed God's power to heal me and it disappeared. I have not had any desire to wear my spectacles since.—*G. G. O.*

Gary, Ind.—I requested you to help my daughter, and your prayers have been answered in a most wonderful way. The doctor had pronounced her case cancer of the breast. Of course the news distressed me very much at the time, as he thought of an operation right away. But I wrote you and a few days ago I received a letter from the doctor and also one from my daughter. The doctor said: "Some weeks ago I fancied I detected a probable malignant condition in the right breast, but this morning I made another examination and I find that the conditions I feared have prac-

tically disappeared, and at present there is no evidence of a serious affection." My daughter said the doctor was much surprised on finding such a change, but he told her he was not going to positively say she would never have to be operated on but that he would wait and see. He was sowing the seed of doubt in her mind. But I wrote her and told her I had written to you, and how thankful we were for the wonderful demonstration. We are very grateful to God.—*Mrs. E. M.*

San Jose, Cal.—Through your lovely affirmations I am now writing this letter without glasses, which I have used for many years. As I have been here since 1841, you can count my age. It seems wonderful to some of my friends; in fact, at times when they see my grandson twenty-two years old, they ask my age and say it does not seem possible. I am youthful in appearance and my age has never worried me. My heavenly Father has been such a loving one to me. He has always delivered me from whatever seemed to be great trouble, and I have always acknowledged to him that each experience was good for my soul, for without them I would not be able to appreciate the good I receive.—*M. E.*

Cleveland, Ohio—God has been so good to me and in such a wonderful way that I feel I should make a public acknowledgment. "Let the redeemed of the Lord say so." I cannot enter into particulars, but help came to me in a way that seemed miraculous. How wonderful is God. One should never doubt. It is doubt and fear that keeps away help and blessings.—*Mrs. M. B. R.*

Belfast, Maine—I would like for you to know that through God I have freed myself of constipation. When I first took up the study of Unity literature I began to treat myself as well as I knew and used the statement I found in one of the little tracts, "Health Hints No. 2." I have been more faithful in using this treatment than any other and I have certainly proved the truth of it.—*Miss H. B.*

Manchester, England—I thank God for your ministrations and his mercy in curing my husband. The apparent blood-poisoning in his foot was increasing and he was suffering agony. I sent you a cable, asking for treatment for him. I prayed and waited for peace and confidence to come, all the time knowing that God's Holy Spirit would do what the physical could not do. After I sent the cable the pain became less and less, and from that time on there was no question of an operation, which I could see my husband feared. He is now well and going about as usual. He is

much brighter and happier than I have known him for years.

—A. G.

Gilroy, Cal.—I want to thank you for the great help I have received from your ministry and from reading your magazine. I was suffering with something like pleurisy every breath, but in a very few days it was a great deal better and was soon entirely gone. I feel better in every way and the pain which formerly troubled me so much in my side gives me no trouble now. I feel stronger than I have for years. It is very wonderful, and I feel so thankful that we need not attempt to reconcile ourselves to sickness and weakness and inefficiency, but may ask and receive the help and strength we need to make our lives happy and useful.—

G. M. U.

Staunton, Va.—I wrote to you, asking prayers for my sister whose mind has become obscured by insane delusions, and for the rest of us, that we might have peace and power and positiveness to stand this terrible thing. Such a peace and calm and comfort descended upon us. I felt it like a dew upon my heart. And my sister has become quite normal, contented, sensible and sweet, and there has been no bad outbreak since. There are no words that can convey our gratitude. The only bright side I can see to this sad calamity is that I believe it will be the means of drawing the whole family into the Truth.—M. R.

San Diego, Cal.—I wish to report that my husband, who has been ill for fifteen months, is at last on the road to recovery. He had a nervous breakdown, both mental and physical, asthma, heart trouble, a kidney cut out and sewed back in again, and it seemed he would die even after all kind of treatments. He was beyond human help when I wrote you, and in three days he was like a new man. I never saw a more remarkable change. He is now able to go downtown. I am so thankful to God and to you for the results.—Mrs. E. W. L.

Lacygne, Kans.—This is to tell you of W. A. C., about whom I called you on the phone the other day. The doctors had given him up. He had been unable to eat and unable to swallow. The case was pronounced cancer of the throat and tumor. The wife and daughter were nearly frantic when they came to me. They were not members of Unity and knew nothing of it except that I had had a demonstration in my home. I am glad and happy to report that Mr. C. is on the road to complete recovery. Today he ate cheese and other things that he had long wanted, without

any harmful results. Heretofore all he could take was a little milk or broth. The daughter was down to my house this morning before we were up to tell us the glad news; they are all so happy that it warms the heart to its fullest capacity. I count it a red letter day when Unity was brought to my attention. I am trying to get into complete touch with God.—S. C. W.

Marshall, Mo.—I must tell you of a wonderful demonstration. My husband was suffering with a boil inside of his nose. He had fever and was very ill. I left him a few minutes while I wrote to you. I mailed my letter and went back to him. He looked so much better that I asked him if he felt better; and he said he did and that the pain was relieved. His face had been so swollen that he did not look natural and the swelling commenced to leave. The next morning the boil was gone and there was no scar, no redness, nothing. I could scarcely believe my eyes. I thank God.—*Mrs. J. C.*

Buffalo, N. Y.—My daughter wrote you for prayers for me. I had a very bad throat and a raging fever. Within a few hours after she sent the letter I fell asleep, and in the morning my throat was well and I was able to dress myself and go home. I thank God for my rapid recovery.—*Mrs. L. P.*

Montpelier, Vt.—I wrote you a year ago for help, and was cured after all the best physicians in the state said I never could be cured. My friends all think I am a living testimony of God's goodness and power. Praise God. A few weeks ago I was taken (as my husband thought) ill. He sent for the doctor and he said I must go at once to the hospital. I firmly objected and prayed constantly when awake for understanding and good. My friends of Unity here also prayed for me and in two days I was as well as ever. I am so grateful to God.—*Mrs. C. A. C.*

Chicago, Ill.—I have truly been helped through your prosperity treatments. I have evidence every day of God's unity with me and am grateful. I have been near-sighted for forty years, constantly wearing glasses, and now my sight is becoming fore and more perfect. I thank the Father for his loving care of me.—*A. E. N.*

Blackstone, Mass.—The Word you sent I repeat many times each day, and when I meditate on it I feel its power all through my body. I am still gaining in every way. My knees and limbs are much stronger and I can go about the house doing my work with perfect ease. I cannot ex-

press my thankfulness for what has been done for me. My mind is renewed and everything takes a broader and deeper meaning. I think now that I more fully realize my dependence on God through Christ, and that all healing is done from within.—*P. C.*

Curtis, Wash.—I sent you a telegram ten days ago for help for my husband. He was digging a well; when at the depth of twenty-four feet a rope above broke, letting down a box of stone weighing five hundred pounds. It struck him square on the muscle of his right arm and turning hit his breast with the corner. When the men carried him home he could not move any part of his body, but soon after I sent a neighbor ten miles to telegraph you for help, he could move and has improved past all mortal belief. He is now up and around.—*Mrs. H. M.*

Danville, Quebec, Canada—Mr. R. came home from the hospital last night, where they said his case was hopeless and that they could not operate. However, the lump in his side is gone and he can eat anything he wants. What else could it be but God's own hand that is curing him.—*Mrs. A. M. M.*

Dayton, Ohio—I certainly want to thank you for your prayers in my cure of rheumatism. I had been a sufferer with it for so long. I have faith in God and know that he is our strength and life, and that in unity there is strength.—*B. N.*

Plainfield, N. J.—This morning I fell downstairs and my first thought was, "I am hurt." But in an instant I repeated, "I am Spirit. God's Spirit and I are one and nothing can hurt me, for I live in the Universal Mind and Spirit. I am strong and well." I got up and walked downtown and back and I am all right.—*Mrs. H. A. S.*

PROSPERITY

Lake Charles, La.—For three weeks there has been a picture before me of two big iron doors closed tight and locked. They were the doors of success. But by your help and guidance I felt them unlock slowly and open, and we are now walking through to success. My husband will start on a new enterprise in a few days and everything is so bright. I am so thankful and sing God's praises. It did seem almost impossible, but it is true and I have not the words to express my appreciation and love. The way to show it best is to tell you that my whole desire is to start a Unity study class and help someone else into the Light. I have

learned the secret. Old things have passed away. I want to take up demonstration and healing. As soon as I have a meeting I shall give a report. I have been working just with myself and husband, and God is leading me onward. I am so thankful.—*Mrs. L. G.*

Black Forest, Germany—I want to tell you of the wonderful things which have come to me. The Peace of God that passeth all understanding is mine. Health abundant, prosperity in all its forms, and all the desires and wishes of my heart have come to pass. It is a most marvelous life I am leading. I am in a ship, as it were, and God is the pilot. There is no end of love. I have come into God's heaven of peace and rest at last. The world without means nothing to me. I am Spirit and am resting in the Everlasting Arms.—*A. M. Z.*

Walnut Creek, Cal.—I have the greatest pleasure in writing to thank you for help in prosperity the past month. So many good things have happened to us and I thank God for his many blessings. My husband has been given the position for which he has wished for some time. We feel that all is working together for our good and are trusting the Source of inexhaustible supply. It has also become possible for me to take a small house and keep house for my two youngest children who need their home. I am so well now. My old complaint has almost left me since I realized the truth of these words, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—*E. W.*

Milwaukee, Wis.—We were living in furnished rooms when UNITY first came to my attention, and we thought it impossible to take a flat, such as we would like. Almost immediately upon acquaintance with your school a way opened up for us to have just what we wished for in that regard. It is all modern, and everything new and beautiful; even the yard is an artistic bower of flowers.—*Mrs. G. G.*

Dorchester, Mass.—I wrote for a prosperity bank and for prayers that my sons might get employment. A few days after, the one that was in B. alone and without funds or acquaintances, met a gentleman in a casual way at a newstand. They had never met before, but this man took a great interest in F. from the moment they met. He invited him to become a household guest until he found work for him. Today he enters the employ of a large automobile manufacturer with exceeding bright prospects. The older son, who had been employed for eight years by one firm, was

looking for another place because he had very little work last winter. He too has had offers since writing you. None of these opportunities were even thought of before. They are positive proof of the results of prayer.—*E. G.*

Cincinnati, Ohio—Several weeks ago I wrote you regarding my son who has been out of employment for a long time. On the morning I received a reply from you a man called us up by 'phone and offered my son a temporary position. He started in at once and this week he was offered a permanent position. I told him at the time that I would write you to pray with me, and though I am very thankful that he was given work, the joy I felt in proving to him that there is a God who *does* answer prayers was even greater.—*Mrs. M. G.*

Cleveland Heights, Ohio—Soon after receiving the bank prosperity began to manifest itself on every side. I do not know how to be thankful enough. Surely God is an all-providing Father. I wish I might be able to tell you all the wonderful changes which have occurred in the past few weeks. About three weeks ago my sister wired you that her son had pneumonia and asked you to pray for him. The following morning the doctor called, informing her that her son was one hundred per cent better than the day before. Today he is well and strong again. She wishes me to thank you for her.—*R. C. D.*

Los Angeles, Cal.—Hardly had my letter started to you, asking for help for a steady and good paying position, when I was called to come over here in a wholesale house where I have been ever since and I believe it will prove permanent. I had to do some bookkeeping, and as I had never done any bookkeeping before I asked silently for Divine Intelligence to help me, and as if by magic it all opened up to me clearer than ever in my high school days. It is all marvelous and my brother reports that he has been healed through the Truth. He is better than he has been in years and I am so happy over it all. The Truth is opening so magically for me.—*A. M.*

Hastings, N. Y.—Every letter of praise gives more strength. Our affairs, our lives, our whole beings have entirely changed after applying this wonderful Truth. On a day of pouring rain every drop is but a blessing, a strength-giving part of God pouring upon us. When we get so that nothing either in business or home-life can be anything but a constant prayer of praise, no matter how outer conditions might seem, then where is heaven, if not here? I am thankful

for the wonderful light you have brought into my home. I used to go so far as to even doubt if life was worth living. I had all the beauty around me then that I have now, but had no inner eyes to see it with.—*Mrs. S. B. B.*

Omaha, Neb.—We are seeing evidences that "the Word of the Lord is active in our minds, bodies and affairs." We are both so happy and wonderfully encouraged. My husband does not take the negative view of things. He is getting better returns from his reading and from his business efforts. He does not find his business slipping backward. My own world has come into manifestation by leaps and bounds. Students have come to me for study in various branches and I know the Spirit has sent them, for they are all so anxious to know the good things.—*M. E.*

Bunceton, Mo.—Through your prayers for my prosperity I have been able to pay three thousand dollars that it seemed impossible to pay. The one year that I have been connected with your Society I have been helped wonderfully in every way.—*Mrs. M. B.*

Nara Visa, N. Mex.—Our land is sold. I praise God for this, and for all the benefit I have received since I first saw a UNITY magazine. I would pray and wonder where God was, and though it seems so awful that I did not know that God was in me and through me and everywhere, I think many others know no better than I did.—*Mrs. H. C. S.*

Greeley, Colo.—I wrote to you some time ago for prosperity prayers for my husband who was out of work and wanted to go in business for himself. He has been wonderfully blessed in the location and all. Everything came in such a wonderful and unexpected way.—*Mrs. N. P.*

Sacramento, Cal.—Some time ago I asked you for prosperity for a friend. He has succeeded in locating permanently, and everything is running smoothly. I thank our heavenly Father for his goodness.—*Mrs. W. H. F.*

FREEDOM

Kansas City, Kan.—I must thank you for your prayers as I know you helped me. I have been discouraged through misfortune and drink. I hope I will never return to that awful state of gloom and brooding. Thank God, I am a new man, entirely free from the drink habit.—*W. S. S.*

E. Buffalo, N. Y.—I am feeling fine and my eyes are well. I never find occasion for glasses any more. I am also a vegetarian. They tempt me to eat meat, but I commune

with the heavenly Father and know what it best for me.—*V. D.*

Peru, Ind.—I am getting along very well and have surprised myself and others. I have not cared for meat for two months, and my temper is improving wonderfully. Neither do I entertain the thought that after coming in from my work I have to have my beer. I also get along without swearing, which I have been accustomed to in my conversation. I have tried to stop all this before and have always said I would stop, but it seemed I could not. Instead of telling others I would this time all these things have left me without any effort. I am very thankful to God.—*S. P. S.*

Jamestown, N. Y.—I asked your prayers for my husband, as he was drinking, and about a week afterward he came home and told me he had stopped drinking. I thank God with all my heart. I have been helped in many ways. My cough is gone and my lungs are healed of the soreness. I love to read *UNITY*. It has helped me so much. When I am discouraged and everything seems to go wrong, to read the wonderful demonstrations helps to lighten the way.—*Mrs. R. A. W.*

Elyria, Ohio—My health is very good and I am being prospered in every way. My husband used to be a hard drinker, but does not wish it now. He is a much better man, and I thank God for his blessings.—*Mrs. E. E.*

Toledo, Ohio—About ten days ago I wrote you that my son was on a dreadful spree and very sick. About the time the letter reached you there was a great change in him and I feel that God took hold of him. This morning I am praising and thanking God, for all at once my son seemed to come to himself and in great distress cried out, "I am through with it all." There has been a wonderful change in him in every way. I feel sure he will never touch whiskey again.—*Mrs. S. W.*

Los Angeles, Cal.—I want to tell you that I am in a much better, happier state of mind. I have not touched meat for two months and have no desire whatever for it.—*Miss R. G.*

Alhambra, Cal.—It is with a grateful heart indeed that I wrote to tell you that already the curse of drink has left our home. My husband declares that he is through with it for all time. Our financial conditions are also improving.—*Mrs. J. E. O.*

St. Louis, Mo.—Mr. F. has not drank any since I wrote you.—*Mrs. A. F.*



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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

OCTOBER, 1915, UNITYS WANTED

Although we printed a larger edition of UNITY for the month of October than we had previously published for any month, the supply has been exhausted. We are still having orders for the October number which we cannot fill. If any of our readers have copies of this number that they do not care for, we shall be pleased to have them. We will pay 10 cents a copy for them. Send copies to Unity School of Christianity, Stock Dept., 917 Tracy Ave., Kansas City, Mo. Be sure also to put your name and address on outside of wrapper.

In the March, 1915, issue of UNITY mention was made of a new organ which Silent Unity bought for the Prayer Room. The purchase was made February 9, 1915. According to the contract, more than two years would be required to finish the payments, but the united faith of all the workers in Silent Unity brought about a speedy demonstration, and on December 4th the last payment was made. We know that all who are interested in the Unity work will rejoice with us over this proof that the Word of God is quick and powerful, and does accomplish that whereunto it is sent.

Several lectures and a course of lessons will be given in Nashville, Tennessee, during February, by Kate M. Nevill of Unity Headquarters. Definite arrangements will be announced in *Weekly Unity* and also the Nashville papers. Miss Nevill proceeds later to Louisville, Kentucky. Mention of the work there will be made in the March issue of this magazine.

Truth Song—"In the Silence," by Sheridan Hersee Isaacs. A beautiful vocal solo with appropriate words of peace and joy. The music is sweet and soulful. Price of the song is 25 cents. Sold only by the Unity School.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of **UNITY** was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

UTILIZE YOUR TRUTH LITERATURE

Never throw away Truth literature. If you see that you will not require it for further use, mail to some friend, who is now hungering for the Word as you once were. Do you remember how you were in need of light and some kind friend was the Good Samaritan and gave you the message of Truth? Then, remember that you, too, have a part in the leavening.

LESSONS ON INSPECTION

We offer to send our readers "Lessons in Truth," for inspection. We will gladly mail the book to all who apply for it. When the applicant has received the book he may keep it seven days to examine it carefully. If at the expiration of a week's time, he desires to keep "Lessons in Truth," he may remit to us the price of it (\$1.00). If the book is not wanted after it has been inspected, it may be returned to us, in good condition, without any obligation on the part of the applicant.

UNITY Magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (February) now and the March and April

numbers just as soon as the magazines are published. Your sending a trial subscription (three months) to a soul who is in need, would be good missionary work. The outcome would undoubtedly be the helping of one person, at least, to know the Truth that sets men free from sickness, poverty and unhappiness.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. H. F. Harrison, 412 W. Franklin St., Richmond, Va.

Amelia Czerwinska, 136 Washington St., Paterson, New Jersey.

Mrs. Rachel A. Thomson, R. 3, Box 33, care of Central Hotel, Goldendale, Wash.

Mrs. H. M. Harper, 1905 Phillips Ave., Butte, Mont.

Mrs. Frank Hahn, 317 W. 5th St., Ottumwa, Ia.

Mrs. Emilie D. Clark, 10 Myrtle St., Pittsfield, Mass.

Mrs. A. Gertrude Corwin, 561 Baker St., San Francisco, Cal.

W. Lon Tandy, 63 College St., Buffalo, N. Y.

Henry M. Mallinson, Box 494, Stockton, Cal.

FIFTY-TWO TALKS BY CHARLES FILLMORE

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its

various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman.

Please read over the contents of the books. Note the vital subjects which Mr. Fillmore selected for this series of lectures.

Temple Talks No. 1—"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Temple Talks No. 2—"The Resurrecting Power," "The Resurrection," "The Resurrected Body," "Let Christ Be Formed in You," "It is the Spirit that Quickeneth," "Intelligence and Substance," "The End of the World," "Ascending and Descending Currents of Life," "Thought Hints," "Words, Constructive and Destructive," "The Cosmic Man or the Grand Man of the Universe," "Difference Between Spiritual Understanding and Occultism," "Loyalty to Truth."

Temple Talks No. 3—"The Book of the Law," "Christ Is Risen," "Obedience," "Forgive Us Our Debts," "The Day of Rest," "This One Thing I Do," "Power to Forgive Sin."

Temple Talks No. 4—"Health Is Catching," "The Lamb of God," "Deceptive Promises of the Devil," "Jesus Christ, Mediator," "First Steps in Regeneration," "Divine Evolution," "Good Will Toward All Men," "The Inner Meaning of the Name," "The Book of the Law," "Real and Reflected Spirituality."

Temple Talks No. 5—"How to Build Up a Wasted Body," "The True Defense," "The Metaphysics of Order," "The Unity of Will and Love," "Remission of Sins," "The Foundation of the Second Temple," "'I Am' Is Might," "The Fiery Test," "The Responsibility of Man," "Spiritual Man Expressed is God Manifest."

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in paper cover, \$1.00 for the five volumes; in cloth binding, \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth binding, 75 cents each.

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of March to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the March UNITY:

CLASS THOUGHT

March 20 to April 20, 1916

Held daily at 9 p. m.

The Word of God is now here, Casting out Sin and Healing the Sick.

PROSPERITY THOUGHT

March 20 to April 20, 1916

Held daily at 12 m.

The Word of God is now here, increasing Substance in my consciousness, and making Prosperity manifest in my affairs.

UNITY LITERATURE

Lewisville, Ark.—I have been taking UNITY for a year and it is the dearest little book in the world. I do not care how I feel, I can read it and find peace, pleasure and rest, the rest of mind we all need. Oh! how sweet it is that God gives you the wisdom to know how to write so many things which give so much satisfaction to all mankind and to a soul that is longing to be fully saved. It is the happiest life in the world to live and dwell with God. I have no fear. I have given him my life, my children and my all. I want him to have his way with us.—Mrs. P. F.

Casey, Iowa—I can see a great change in my home since I wrote

you and my health is a great deal better. My husband is more generous to me than he has been for a long time. There is nothing that gives me more pleasure than to read *UNITY* every week. It is a blessing from God.—*Mrs. M. F.*

Hammond, Ind.—I am a student of Truth, and I want to tell you that I am enjoying my understanding gained through your literature very much. My aunt, for whom I asked your prayers, recovered in one week.—*A. E.*

Mound City, Kan.—I sent for a prosperity bank a month ago and such a change for the better has come to me. I prosper in all I undertake, and things I had prayed might come to pass, have transpired. An affliction came upon my left arm so that I could not move it and it was very painful. I read "Finding the Christ in Ourselves," and I realized for the first time the Divine Life within me and my arm was healed. The bonds are loosed and I am free. I am so happy and joyous. I thank the Father for his manifestation in me.—*L. C.*

Globe, Ariz.—I want to tell you that my son's health has been wonderfully improved. I have been reading *UNITY* for just a year. Sometimes it does not seem as if I could be the same woman. My brother has also been helped through your efforts.—*Mrs. C. L. R.*

Fairfax, Wash.—I cannot begin to mention the good that has come into my life since I began to read your literature and ask your prayers. I have risen from a gloomy, distrustful, fearful state of mind to a happy, trusting and fearless state. I have felt and seen prosperity increasing also.—*J. H. S.*

Mena, Ark.—So much that is good and beautiful has manifested for me since becoming interested in the Truth. The help I have received through the principles, teaching and literature of Unity has undoubtedly saved my life and reason. I cannot express in words the extent of my gratitude for what God through you has done for me.—*O. R.*

Springfield, Mo.—Your literature has done me so much good and I thank you so much.—*Mrs. O. S.*

Morrilton, Ark.—It is simply wonderful the comfort, peace, joy, health and prosperity the Truth has brought into my life. All happiness is mine. I know that I am the offspring of the living God and all his riches and blessings are mine. When I commenced reading *UNITY* I was sickly and weak. Today I am well. It has taught me that silent meditation and prayer open the heavenly fountain out of which comes all good.—*G. L.*

Los Angeles, Cal.—Since I have received *Weekly Unity* and studied "Lessons in Truth" I have received much benefit in many ways, especially in my general health. I am grateful indeed. I feel that I am just beginning to live. All my life I have been heart and

soul hungry, starved for want of spiritual food. I fully realize that I have still much to learn, but I am so thankful that I have had a taste of this blessed Truth.—G. C.

Indiana, Pa.—UNITY magazine has done me so much good that it seems I could not have gotten this far into the winter without it. How thankful I am for the benefits received.—Miss C. F.

Orange, N. J.—UNITY is a real blessing to me, and I grow happier every day as I understand more of the Truth.—N. S.

Old Mystic, Conn.—I cannot tell you how much comfort and enjoyment I get out of *Weekly Unity* and the UNITY magazine.—Mrs. A. H. S.

Damariscotta, Maine—The UNITY is a great help, especially the last two numbers. May many, many blessings attend your work, and give the glorious news to all who seek the Truth.—E. S.

Elberta, Mich.—I am now able to be around and feel as though I were really going to get well, after several years of depression. I have much more confidence in myself and others since I began reading UNITY magazine.—E. C.

Long Beach, Cal.—Through applying the principles of Truth as given in your literature, I am constantly gaining new power and deeper understanding of the things of the Spirit.—Mrs. A. G. A.

UNITY CORRESPONDENCE SCHOOL

Thermopolis, Wyo.—I want to express to you my appreciation of the better understanding that has come to me since entering upon the study of Truth. A few days ago I heard a very learned "doctor of divinity" give a lengthy discourse on the impossibility of eternal life for the human being. His proof texts were like these: "Flesh and blood cannot inherit eternal life." He said that man was created in flesh and blood, therefore was not designed to live eternally except in spirit or soul. He said, "We do not know what matter is, nor how God may change matter, which is perishable and corruptible, into imperishable and incorruptible. But we do know that in the tomb Jesus was changed, and we are promised a resurrection body like unto his glorious body." My first impression was, "If the light that is within thee be darkness, how great is that darkness. But ye brethren are not in darkness." Man was not created in flesh and blood. Man was created in Divine Mind, and made manifest in Universal Substance, called in the book "dust of the earth." Man degenerated into the belief in matter. This matter is called flesh and blood. Man has generated in flesh and blood ever since, and thus manifested under the curse of death. Jesus came in pure substance, took part (blood) with humanity in his fallen state, regenerated his body, shed his blood for our sins, passed safely the test of the tomb, and calls to all who have ears to hear, "Follow me." Cease this generating process. Re-

generate your bodies, and put on the incorruptible by leavening your whole being with the Truth that your bodies are the incorruptible substance of Spirit, therefore not matter but Spirit, or God; that in God we live and move and have our being; that the law of the Spirit of Life in Christ Jesus makes us free from the law of sin and death; and that when Christ, the Divine Idea of perfect man, appears on earth these regenerated new creatures will be the image and likeness man, the confessed sons of God. Our bodies are new substance. Our life is the inheritance from God, through Christ who gave his life-blood for us. God made of his Life a quickening Spirit. This is our Life. We do not live in flesh and blood, but in new Substance and Spirit Life. "And there is therefore no condemnation to them who walk not after the flesh, but after the Spirit. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." The Spirit of God could not dwell in corruptible matter as flesh. Therefore, the flesh of Jesus could be to us the Bread of Life, of which if a man took part he should never die. The blood was changed to Spirit and Life, and we are commanded to drink all of it. It was freely shed for us. We drink not blood but Spirit. The "water of Life" is in us a well, springing up into everlasting life.—*Mrs. H. McC.*

Los Angeles, Cal.—At last I am sending in answers to the questions for Lesson Three. I have had quite a wrestle with "matter." It has always been a mountain. I made up my mind to hew it down this time instead of passing around it as heretofore, and, praise the Lord, I have mastered it. With his help all seems plain to me now. I am getting much understanding from this course and from the help of Unity Center in general.—*L. B. G.*

Austin, Texas—Every lesson helps me to uproot error in my subconscious and establishes my faith in the Good only. I am proving daily the Truth as taught in these wonderful lessons. I know you will rejoice with me in knowing that I have overcome a physical claim from which I had suffered all my life. It is now four months since I have been healed. I cannot begin to express the gratitude in my heart to God and you who have led me to know the Truth of my being. Demonstration as I see it is all a matter of understanding and following the Law.—*R. G. C.*

Springfield, Mo.—These lessons are so much more to me that I can tell you. This Ideal Life within me has so formed that it directs my whole life. The personal troubles, the cares and trials that I meet in my work among the people of the world seem so different now. A lady yesterday said to me, "There seems so little in life to live for." And I thought how great life is to me, and how wonderfully grand the future seems with the promise of life and happiness greater than ever before. Circumstances prevented my speaking of this to her, at the time, but I will try to do so tomorrow.—*P. C.*

The New Oxford Bible

The new Bible is beautifully and durably bound in Keratol, a vegetable composition that looks very much like leather. The binding is excellent; it is stronger than much of the leather used on Bibles. Only an experienced person can tell that the binding is not leather. *No leather or any animal product enters into this Bible or its binding.*

This special Oxford Bible is *self-pronouncing*. Particular attention is called to the proper names and difficult words which are divided into syllables and accented so they may be pronounced correctly.

One good feature about this Bible is that it is indexed. The book has round corners with red under gold edge, with covers overlapping.

All Bible students will find the Teachers' Helps the most valuable for Bible study. Being written by the foremost biblical scholars, *they can be relied upon absolutely.*

There are thirty-two full-page plates, twelve of which are reproduced from photographs of scenes in Bible lands, taken recently and showing conditions as they are today. Also fifteen maps, beautifully printed in colors, and an indexed Atlas to the Bible.

The Helps are the most complete to be found in any Bible, and are arranged with regard to the greater convenience of the student in one alphabetical order. The size of the Bible is $8\frac{1}{2}$ by $5\frac{1}{2}$ inches; weight 48 ounces.

We offer this Oxford Bible with a year's subscription to UNITY Magazine or WEEKLY UNITY for \$3.00.

The Oxford India Paper Edition

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being $1\frac{1}{8}$ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or WEEKLY UNITY for \$4.50, sent postpaid.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring Street.
Oakland—California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1301 P St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 220 Post St.
San Jose—Home of Truth, 144 North 5th St.
Santa Cruz—Home of Truth, 200 Pacific St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
Ill., Chicago—Unity Society, 709 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Kalamazoo—Home of Truth, 211 W. Dutton St.
Minn., Minneapolis—Unity Center, 2636 Emerson Ave., N.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Tacoma—Clyde A. Bell, 3122 South 9th St.
Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
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W. Australia, Perth—New Thought Church, Viking House, William Street.
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St. James, Winnipeg—V. W. Potten, 279 Queen's St.
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England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.
London, W. C.—C. Maurice Dobson, 146 Kensington High St.
Scotland, Edinburgh—Higher Thought Center, 49 Shandwick Place.
Sydney, N. S. Wales—The Truth Center, 1. O. O. F. Temple, Elizabeth St

A PRACTICAL LESSON IN DEMONSTRATING

The UNITY Bank plan offers you and your friends many blessings throughout the coming year. The magazine will help your friends to enjoy health, power and success, and the special prosperity treatment will prove the Law of Prosperity for you.

Should you desire our ministry to help you demonstrate abundance, sign the blank on the other side and forward it to us. Upon receipt of it we will send your name to our Silent Unity Department for one month's general prosperity treatment, and mail you a bank in which to save the price for the three subscriptions. We will also enter the names of your friends on the UNITY mailing list for one year each. At the end of ten weeks you are to send us the two dollars saved in the bank, to pay for three subscriptions.

This is an excellent opportunity for you to prove the Law and at the same time introduce UNITY to three of your friends. Send in your request for the bank at once, and begin the cultivation of a daily prosperity thought. We know that you will realize much good from the treatment if you faithfully co-operate with us.

LIMP BINDING FOR "LESSONS IN TRUTH"

As there has been a demand for "Lessons in Truth" in limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in Keratol, a vegetable composition that is superior to leather in many ways.

No revision has been made in the text of this edition. In the new limp binding, "Lessons in Truth" sells for \$1.50 a volume. The books are very attractive, being stamped in gold on black Keratol, with gold top. The same edition can also be supplied in cloth and paper bindings at the regular prices.

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me special Prosperity treatment, and, according to the Plan, send a Bank in which I agree to save the amount (\$2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

Vol. 44 KANSAS CITY, MO., MARCH, 1916

No. 3

LIFE

MARY E. HAWLEY

Life, the great gift of the Father above;
Life, God expressing his infinite Love;
Life, the begetter, that ever doth know
After what pattern each creature shall grow.
Pushing and pressing with infinite urge,
Silent, tremendous and ceaseless, the surge
Breaks into forms that its creatures can see
Foam on the waves of its measureless sea.
Life, ever ready to do and to bear;
Life, the enigma that leads to despair;
Life, the inscrutable; Life, the divine;
Life, the intoxicant richer than wine;
Life, the last sacrifice hero can make,
Ready to give it for love or truth's sake;
Yet Life eternal and ever the same,
Changing in consciousness, never in name.
Life the invincible, Life the sublime;
Life that knows nothing of space or of time!
Life all-embracing, so sacred, so sweet,
When we have sat at the dear Master's feet,
Learned that in losing the self one first lives,
Ever receiving as fast as one gives.
Oneness, just oneness; Life cannot divide!
This is the door that the Master set wide.
Life, the all-luminous, Life, the complete—
Put off, vain mortals, the shoes from your feet—
Catch its deep meaning, then list the refrain
Of all creation still groaning in pain,
Travail and sorrow, bowed under the rod—
When will ye manifest, true Sons of God?

Yours is that birthright; the Life source is pure;
 Nothing that taints it can truly endure.
 Children of men, in externals ye dwell;
 There have ye made ye a picture of hell.
 Turn ye, O turn ye! for why will ye die,
 When the Life-giver is ever so nigh?
 Know ye not yet that his temple ye are,
 That ye do evil and seek him afar?
 Spotless and pure is the I Am within,
 Ready to cleanse ye from error and sin.
 When ye are clean, all creation shall be
 One Life triumphant, manifold, free.
 Far have ye traveled in order to know
 Both where ye came from and whither ye go.
 Nay, the terms change as we read the Life-scroll,
 Study the record impressed on the soul.
 All these Life-forms have ye taken in turn,
 That their true oneness at last ye might learn,
 Till with the Christ ye should truthfully say,
 I Am the Truth, and the Life, and the way.
 One with the Father, Life's riddle is read;
 With Christ triumphant ye rise from the dead.

Mental concentration is a uniting, quickening and vitalizing of all the forces of the reason devoted to a single end. It is thinking to a point. It is summoning knowledge to aid thinking, demanding thinking to enlarge one's reasoning, requiring reasoning to arouse feeling, and commanding feeling to hold the will resolute. Its foes are diffuseness, discursiveness and indolence. Diffuseness is the playfulness of intellectual youthfulness. Indolence is a mental indifference which may or may not be recreative. The supports of mental concentration are enthusiasm, interest, desire for achievement, health, strength of will.—*Charles F. Twing*.

The eternal God is thy refuge, and underneath are thy everlasting arms.—Deut. 33:27.

JESUS CHRIST, THE SEED OF THE NEW RACE

ELLA MILLER CHESHIRE

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

"I am the true vine, and my Father is the husbandman."

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."



THE GREAT mystery of mysteries to the earnest Truth student who has climbed to Pisgah's heights with Moses and viewed the promised land with all its glories, is the death of Jesus Christ. In these words Jesus reveals to the determined seeker the reason for his death, and makes plain the result of it worked out through the ages.

He says in all things the law must be fulfilled and at every step he taught obedience to the law. Here is a mighty law whose outworking blesses all mankind and all created things. Except you plant the corn you have only your present supply. If you sow it, it falls into the ground, is covered up a grain. Within it is life and intelligence, and because of absolute obedience to the life and intelligence in it there comes a quickening, a swelling, a bursting forth into newness of life, and behold, that which was inert and inactive, grows in every direction, sending down strong white roots, that also stretch outward in the willing earth, so it is stayed and made secure, while upward beautiful shoots are growing and the grain of corn has become a plant with more life and intelligence and greater power to absorb and expand.

Behold the mystery of God's increase. It went into

the ground a seed; it peeps through the earth a living plant. It went into the ground a single seed; with sunshine, dew, and rain it ripens into many ears of corn with many seeds like itself, and besides has furnished stalks and leaves as food and fertilizer to repay the earth for the richness expended in producing it.

Now, Jesus Christ's purpose was to produce living men, the living church of the living God, holy, perfect, eternal; so, having perfected himself and quickening all his flesh with life, so that his very garments radiated healing for all who touched them, and having spoken the words of eternal life out into the sensitive ether, where they await the awakening receptive consciousness of man, he became the perfect seed from which would come the perfect fruit—the sons of God, deathless, eternal. Then he prepared his body for death, sent word to Herod just when he would be ready, gave the disciples their last lessons and purified himself for the overcoming of the last enemy. He could not die so long as he saw himself one with the eternal God, so a cloud came over his consciousness and in agony he exclaimed, "My God, my God, why hast thou forsaken me?" In that awful moment of anguish and blindness his spirit left the body. "He gave up the ghost," and was dead. He was laid in the ground and covered over, typifying the sowing of the corn, and came forth a living, glorious Son of God, deathless, eternal, as before, having passed through death to overcome it. His body was so alive in the consciousness of eternal life that he could raise it to wholeness again as easily as he had raised Lazarus, typifying the living, beautiful, productive plant whose mission is to bear fruit to the glory of the Father.

Through the ages here and there have been men who have caught glimpses of the truth of the glory of everlasting life, and now in our day is the flowering time come. We know this life is here and now, and it is our glad mission to bring it into manifestation by continuing to live, knowing that Jesus Christ, by his death, paid the debt of death brought upon the race by Adam, and through his resurrection brought to light life eternal here and now for all who

"believe in the Father and receive the Son," "who walk not after the lusts of the flesh, but after the Spirit." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Jesus Christ was the seed. He became the perfect flower, matured, died, was planted, arose, becoming the "first fruits of them that slept," and by his death, burial and resurrection made continual life possible for all who follow him in the resurrection life. He became the vine produced by the living seed, and we are the branches. There is no separation between the vine and the branches. The sap that nourishes the vine circulates equally through all the obedient, abiding branches, filling them with perfect life so that they may bear perfect fruit, as he has produced perfect branches. (The disobedient, or those who fail to abide and receive are cast forth.) Herein is the Father glorified, that ye bear much fruit, so the ability to bear will be increased as we abide and obey. The sap is the abundant, free-flowing life of God, so freely given to the Son and by the Son to all who abide in him, "for without me, ye can do nothing."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We abide in him when we realize the Christ in us is the Son of God and has power to bring us into the Christ perfection, and this realization comes through continual affirmation and appropriation of his words of Truth, for "they are spirit and they are life," and quicken and grow in us, becoming the Living Word, just as the seed in the earth quickens and grows, becoming the living plant to bear fruit. He abides in us when we lay aside all self-seeking, when we are truly willing to manifest his love and let the Spirit lead us in all things, knowing that all is good. Then shall we ask what we will, and it shall be done unto us, because we shall ask in the Christ wisdom and in the Christ love.

I call that mind free which resists the bondage of habit; which forgets what is behind and pours itself forth in fresh and higher exertions.—*Channing*.

A NEW BIBLE AND A NEW RACE

H. D. JENKINS

"But there are also many other things which Jesus did; which if they were written every one, the world itself, I think, would not be able to contain the books that should be written."—John 21:25 (Douay Version).



THE ABOVE statement is the last verse of John's beautifully written narrative of his three years' experience as a companion and disciple of the meek and lowly Nazarene. It tells very clearly his idea of the magnitude of the great work the Master had commenced, the record of which is presented in a much condensed form, owing to the crude and limited means of publishing and preserving writings of the first centuries of the Christian era. To compile and publish a complete record of the work of Jesus and his followers would be a vast undertaking for the largest publishing houses of this age. To know more of the details of this work would not in any way conflict with that already written, but rather would make it easier understood.

One of the gravest mistakes ever made by Bible students is the belief that the writings compiled in the fourth century contain all "that should be written," or that God's message is complete in them because a council of men declared it so. A misunderstanding of later writings of this same apostle is largely responsible for this idea. In Revelation 22:18-19, John speaks of the book he saw in a vision, a book to which nothing can be "added to" nor "taken from." This book is in no way meant to be the Christian Bible, which was not compiled until nearly three hundred years later. If it was the Bible, then the punishment mentioned in the nineteenth verse is meted to that same council, which afterward rejected the epistles of Barnabas and Hermas; and also to the Protestant reformers of the fifteenth century who rejected the seven books known as the "Apocrypha."

A definite understanding on this question can be gained from Paul's second letter to Timothy, 3:16-17 (Douay version), which says: "All scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect." The "inspiration of God" is given to all who are worthy. No man or group of men can claim a monopoly on this or any other divine gift. No man who speaks or writes through divine inspiration will ever attempt to deny his fellowman the same privilege; neither will he question the authority of his writings, as all inspirational writings are "spiritually discerned," and thereby understood. One of the greatest revelations of this age is, that God still speaks to man, and dictates the writings of all who are worthy. All people who are seeking the Truth as Jesus taught it, will agree that this is an age of revelations. The "way" in primitive Christianity is illumined with revelations wherein the "Word" which "was in the beginning" is being unfolded and taught with "signs following." The "Word" which John mentions in the beginning of his gospel and the book he mentions in Revelation are one. The Word of God never changes; it is the same whether thought, spoken or written. David was glorifying God when he said God "sent his Word and healed them, and delivered them from their destructions."—Psalms 107: 20. The Word was made flesh in Jesus in order that it might be made plain and practical to suffering humanity. It still heals, and delivers mankind from all destructive elements.

If Bible students are looking for an instance where anything has been taken from the "book," or "Word" of God, they should read carefully the history of the church from the time it rejected (took away) the Christ healing of the gospel and tried to comfort the people with what was left. Can we wonder at the idolatry, infidelity and general discord that followed this desecration of the Word? The healing Christ was driven from the church, and suffering humanity told to worship at the shrine of *materi medica*, which makes the false claim that lifeless, senseless drugs can heal

diseases. The Christian church as a whole has made no effort to correct this mistake. With the Christ healing stricken out of its ministry, it has nothing to offer suffering humanity but to share in its disgrace and punishment; for, true to the words of the apostle, "God has taken their part out of the book of Life, and out of the Holy City." The effect of teaching a mutilated gospel is easy to see. Sin, sickness, poverty, plagues, pestilence, accidents and all destructive elements have multiplied, because the church has not used the Word that God sent to heal and deliver man from evil. The Word has not lost its power to heal, but the church has failed to use it for that purpose. Instead of telling the sick to rise up and walk in the name of Jesus Christ, it tells them to "prepare for death" in order to find God and heaven. This false teaching has been "added to" many kinds of man-made doctrines, but nothing can be "added to" the Christ doctrine that will fill the vacancy caused by striking out the Christ healing.

"Jesus came that we might have Life, and that we might have it more abundantly." He never told anyone to prepare for death, neither did he tell anyone that death was the way to heaven. Several hundred years before the coming of Christ the prophets interpreted this question aright when they said: "Cast away from you all your transgressions, and make you a new heart and a new spirit: for why will ye die, O house of Israel? . . . For I have no pleasure in the death of him that dieth, saith the Lord. . . . Turn ye from your evil ways [false beliefs] and live." From the Christian Bible and all other God-inspired writings, we learn that all suffering is caused by disobedience of God's laws, and that health, peace and prosperity are attained by right thinking and right living. Jesus Christ was the living manifestation of the Word which was sent to heal and deliver us from death.

We have much reason to rejoice that we are living in an age that witnesses the fulfilling of many prophecies. We are "turning from our evil ways," our false beliefs and "traditions" which the apostle says "makes the Word of

God of none effect," and are seeking the "Truth that makes us free." Thousands are turning back to primitive Christianity and taking up the full gospel with nothing stricken out. Bible students are turning from tradition to Truth, and are becoming wise. The sick are turning from quinine to Christ and are healed. God-inspired men and women are writing and teaching the Word that heals and delivers mankind from evil. The time has come when pictures of men killing each other will not be found in the Bible.

God is talking to men and women as he did of old. Those who believe on Christ are doing his works. One of the prophecies being fulfilled is the complete salvation of man, spirit, mind and body, which nothing but the whole gospel can do. All the glories of the kingdom of God are awaiting man's worthiness to receive them. All that is required of us is to return to the Christ doctrine—the gospel or book from which "nothing can be taken," and obey and live its teachings, and God does the rest.

"The last enemy to be destroyed is death," says Paul. Those who are using the "*whole book*" as their guide will see the necessity of destroying death as soon as they are convinced that it is *an enemy*—"the wages of sin." The apostle tells us that "Jesus came to destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2:14-15. When the church rejected the Christ healing as a part of its ministry it lost its spiritual mission to the people, and had nothing left to give them but ritual and ceremony. Knowing the great fear the people had of death, its priests used this fear to frighten their followers into obedience, and for centuries taught them that death was the portal to the kingdom of heaven. While these conditions existed, it is easy to understand why the book of "Wisdom" was not acceptable to the reformers of the fifteenth century. In the first chapter we find these words: "For God made not death, neither hath he pleasure in the destruction of the living. . . . But by the envy of the devil death came into the world." These words put death on the

side of the fence where it belongs. No man who teaches Life everlasting as Jesus taught it will ever waste his time preaching about death and hell, or even thinking about them. These enemies will be destroyed, will pass into oblivion when man becomes pure enough to shut them out of his mind.

The Word of God is complete. It is a book not made with hands. The "books that should be written" by man are historical experiences whose pages are ever open to receive the experiences of all overcomers, even to the fulfilling of all the prophecies. Its countless pages will be filled with the glorified psalms of praise and thanksgiving of those who have risen with Christ into the Life that knows no death.

The writers of the Christian Bible do not claim to be the only men inspired of God. None of them dispute the writings of the others, neither do they accuse each other of heresy. All wrote as God dictated. Jesus Christ did not dispute or criticize any of their sayings, yet he brought higher, and more perfect understanding of the Law than had ever been revealed to man. He still brings us the best there is, but we cannot receive it until we are worthy. He is manifest in this age as the promised Comforter, or Spirit of Truth, which leads us into all Truth. Those who have fellowship with him will overcome all evil with good, will think pure thoughts, will speak only words of Truth, and will write the "books that should be written," filled with God-inspired lessons for others who are seeking the Light. The "New Bible," the "New Race" and the "New Earth" are being built on the complete Word, with Jesus Christ as the chief cornerstone. In proportion as man puts away the useless time-worn doctrines and outgrown ideas of the past he will be renewed and regenerated, and the New Heaven will be revealed to him in the blissful companionship of the Father, Son and Holy Spirit.

He who mingles praises with a glad today makes glad tomorrow. There are no breaks or pauses in the flow of blessing to those who joy in God.—*Frederick Lynch.*

THE WAY OF THE CROSS

CORA RANSIER



A**FTER** the knowledge of Truth has come and we begin to realize and express "oneness with the Father," the question of growth in grace and power is one of "going from glory to glory."

We have become cognizant of the Truth; we have started on our way of demonstration, and we are apt to feel that all suffering is past; that, as the old hymn puts it, we are to be "carried to the skies [the highest point of attainment] on flowery beds of ease;" that knowledge of the indwelling presence will overpower, cast out and forever banish all realization of sorrow or suffering. This in a sense is true; but to reach that point in demonstration there is no short-cut; it is reached by the "way of the cross."

To grow we must expand; and that expansion, if adequate, fully cognized and felt. The processes and experiences whereby and through which this "growth in the knowledge and truth of our Lord Jesus Christ" is achieved are clearly cognizable. While adhering to and fulfilling certain fixed principles and laws, these experiences are as varied as individuals. To each one comes these manifestations as "new thought." Paul said "every one of us shall give an account of himself to God." Others may show the way; may teach the principle; may tell their experiences in arriving; but you will have your own experiences that fit your individual need and progress, while following the general principle. In the working out of these principles in your own consciousness they will differ even as your face and figure differs from the rest of humanity.

Have you thought of the wonderful diversity of form and feature in human life? Out of the thousands of people you have seen, out of the greater number of portraits, there are no two who in visage and form are exactly alike.

We have heard the expression that two certain people are "as alike as two peas," but on inspection have always found dissimilarity. Sometimes the photographs of two people show similarity; again the photo reveals dissimilarity, for, when tricks of speech, manner or expression are dropped, a seeming resemblance is often dropped also. Members of one family, children of one parentage, who might be expected to seem duplicate models of similarity, are sometimes so widely different in personal appearance and characteristics of temperament as to give no visible indications of kinship. Sometimes there is a "strong family resemblance," yet such diversity that there is no possibility of mistaken identity. Where people have claimed to have "a double," on investigation it is found there is only a similarity, not a facsimile. It is marvelous.

So in the life stories of people. While causes and effects of certain general laws have been made apparent, yet as diversified as the individual is the working out of the life plots, histories and problems. Biographies vary as do faces. No two are wholly identical. Yet, in all the diversity there is unity.

History repeats itself so far as working out truth principles as old as truth itself; but in detail there is variation.

In musical notation we have but twelve fundamental half-tones; yet the varied combinations of these semi-tones pass all belief. There seems to be no limit to the combinations possible. So in the development of the expressing of the ego, there underlies the same great principle of diversity and unity.

The progression through which the individual is conformed to or merged into the universal is that individual's own problem, experience and expression. Paul had to be struck blind in getting his experience and understanding. We do not have to get ours that same way; but nothing short of or different from the experiences he underwent would have served for Paul. Peter shed bitter tears. Mary spent the lonely vigil. God, Divine Principle, is dealing with you just where you are. The Principle must find its

expression through you as the river finds its own channel. You have your growth just as you need.

Jesus passed through every phase of growth and manifestation of Divine Principle until perfect unity was established. However the views of expounders of the Scriptures may vary in interpreting other points, they all agree that the life of Jesus was a pattern, or type, or should be one for all to follow. A pattern? Yes; cut on the same outline; formed in the same mold; attained in the same manner. We must all arrive even as he; be conformed as he. If we would grow in knowledge, strength and perfection of divine expression, we, too, must pass through all and every phase of expansion and experience which he passed through. All must arrive by "the way of the cross." In this way are accusations, trials, condemnations, Gethsemane, the Judgment Hall, the cross, crucifixion, death, burial and resurrection; the resurrection being the rising above and out of all these things through the Christ principle within.

You say all followers and teachers of Truth experience persecution and condemnation. True, they do; but all teachers have not experienced the "way of the cross" or even faintly sensed the full meaning of the term.

Some years ago, while attending a convention of religious workers, a dear woman who had spent a lifetime of helpfulness and loving service to others, one who seemed to "walk with God," briefly gave an experience she had been passing through. After certain experiences, without apparent cause or reason, the very blackness of the pit had settled round about and upon her, and she had gone through the agony of feeling that she was separated from God. With tears streaming down her face, she asked for light. Why was it? What the meaning of it? What the result to be? Why had it come upon her? What the end? Not one in that vast assemblage of religious workers could interpret it or throw the least ray of light upon her problem. They said, with a sigh of sympathy, "Dear Sister P. has been overworking; it has affected her nerves." Here is exemplified the "blind leading the blind."

These experiences I am writing of do not come at beginning of the first realization of truth within you. Sometimes, yes often, in a newly awakened consciousness of truth there is a suffering from remorse; a penitence for what one has done to fellowmen and for the previous attitude toward God; a deep regret for former darkness and ignorance. These discords of inharmony are experienced. It is the result of the breaking up of the ice floes, the casting out of the old and the filling with the new. Do not mistake this for the fuller later experiences of "the way of the cross."

Jesus taught for years. For years he had demonstrated such power in the affirmation, "I and the Father are one," that the elements were subject to his will; the winds and the waves obeyed him; he walked the deep waters; he raised the dead; healed all manner of "incurable" diseases. Yet, after this—after manifesting the Word in such power as you and I have never witnessed—after this the Gethsemane; the cross; the tomb. While trusting and obeying and manifesting implicitly, he went through the experience of thinking and feeling himself "forsaken of God." Or was it why that wild agonized cry on the cross?

The Via Dolorosa, or "way of the cross," in Jerusalem is marked by fourteen stations or special points on the route along the streets traversed by Jesus while bearing the cross. The first station beginning with some relics of ancient buildings said to be part of the ancient castle of Antonine. From there the several stations are supposed to mark the places of incidents on the "way of the cross." Here the cross was laid on Jesus; here the spot where Pilate uttered the words, "Behold the man;" here he sunk under the weight of the cross; here he met his mother. The fourteenth and last station ends by the Holy Sepulcher itself.

There is no merit in simple suffering. The two thieves on the other crosses no doubt suffered physically as much as did Jesus; but as one of them said, they were enduring punishment for crimes committed, while Jesus was innocent. Many innocent people before and since then have suffered condemnation and death. Judas suffered—and in attempt

ing to get out and away from it, "went and hanged himself."

No, suffering alone, or suffering as one innocent is not all. This "way of the cross" all must take in in arriving at the full realization of the indwelling Spirit power; this Via Dolorosa stops not with the Judgment Hall or Pilate. These are initial steps or stations. Nor yet at the cross does it culminate. It is to the sepulcher itself that it leads.

You have been sustained through false accusations, trials and condemnations. Good. So far along the "way" have you gone. You have looked lovingly upon those who were persecuting you, reviling you, yea, crucifying you, and from the depths of your heart have said, "Father, forgive them, for they know not what they do."

The old creed of the orthodox reads, "He was crucified, dead and buried. He descended into hell, the third day he arose from the dead," etc. While enduring this crucifixion of the mortal you have unexpectedly, upexplainedly, overwhelmingly felt yourself deserted by God and man. Your earth friends have either deserted you completely or, like Peter, have "followed afar off unto the high priests' palace and gone in and sat with the servants to see the end." Your nearest and dearest have been unable to assist you. Your loved have denied you, and in the great hour of endurance instead of a full realization of the Father's presence and power, you have "descended into hell;" the very darkness of the damned has wrung from you the agonized cry: "My God, why hast thou forsaken me?" Then has come night—darkness—the tomb. There have you lain, how long?

Jesus, after years of ministry; innocent, in full faith, knowing he was manifesting the Father, yet felt himself forsaken of God; but he was not forsaken. Neither are you. All the time he lay in the darkness of the tomb the Divine within was seeking expression, which terminated with the breaking of the grave bonds and the resurrection. All the time that the darkness was seemingly engulfing him and he lay in the sepulcher, he still had within him "the breath of God" which was to gain such power, such strength of mani-

festation that he severed all restraining circumstances and environment, and came forth to perfect unity.

This "way of the cross" is not a theory. Spiritual humanity is worn weary, satiated with unproven theories. When the time of stress and perplexity comes, it is not theories we are seeking, but real tried and proven experiences that we want to hear and know about. "The way ye know." That is it. We want some one who can say, "I have traveled over this same road; don't be afraid; courage; deliverance will come. It did to me. It will to you; it cannot possibly fail; I have proved it. This is the way, walk ye safely in it."

"The way of the cross" I have experienced. When false accusations came, accompanied by their twin, persecution, there were nights that I spent in prayer and affirmation even till the day dawn came into my window. I at first cried that "the cup might pass." Clearly as my own voice I heard the promise, "Surely I will deliver thee and set thee on high." This not once, but thrice. I believed. I trusted. Never in my whole life have I had more implicit trust and faith in unfailing Divine Principle than when I went to face my persecutors. I had implicit confidence in the Divine Law overcoming falsehood and error. I was sustained in spirit and from my heart said, "Father, forgive them, for they know not what they do."

Three years I lay in the tomb. As time passed and the Spirit quickened I groped for light, even as the buried seed gropes and reaches up for the light. ("I will draw all unto me.") It was still encircling dark around about me. I wrote to several of my friends, but none seemed to sense my problem or come near a solution. I can now see just why this was. Had I known at that time just the experience I was passing through it would not have been a *full* experience; the experience would not have been complete, but a partial one; indeed, another one altogether. I said, "Though He slay me, yet will I trust in him."

I began searching for the key to it all. I cannot go into the details of all the steps along the way, but I began

affirming that, in spite of and in the very face of all seeming otherwise, the promise was fulfilled; that Divine Principle *had* made good.

In reading Job, I became impressed with the statement that "the Lord turned the captivity of Job when he prayed for his friends." I went to praying (the prayer of affirmation) for deserting friends and enemies. Then one day, in a letter, a friend stated, "I verily believe all Christians go through the experiences of Jesus." I said to myself, "I believe that too," and like a flash of light and glory, it came to me—understanding. Gratefulness filled my whole body—and wonder. Gratefulness for the experience; wonder and praise that I had passed so far along "the way;" that I had reached a point of progress and demonstration where this experience might be mine. I would not change one little phase of it; one detail of its coming. It is very precious to me; I see it all so clearly. I do not blame the friends who "stood afar off." Had Peter failed to deny his Lord, then the experience would have failed, fallen short in just that much. I can see how the closing up of all avenues of help and light from others was a necessary part of the experience. So praise for it all. It was all good; glorious.

When the flash of understanding came, I rolled up the graveclothes. I think that my hands actually went through the movements and cast them to one side. Binding, restricting graveclothes of ignorance, doubt, misunderstanding, *all* that could hold me back.

Paul says, "God, who is rich in mercy, for his great love wherewith he hath loved us, hath quickened us together with Christ, and hath raised us up together, and made us sit in heavenly places in Christ Jesus." Understand, not that I have yet attained to perfect unity, but as Paul further states, "If ye then be risen with Christ, seek those things which are above." There are unfathomed depths, or rather heights and riches and experiences, for which I now seek.

How can we best be prepared to travel this "way of the cross"? By daily raising our spiritual activity and consciousness. Paul said, "I die daily." Each day lay off the

mortal and put on the immortal. When your experience comes to you, it may not be at all like mine in detail. I tried to impress that at the beginning. I am simply telling you mine as a witness of the truth; Divine Principle *never fails*; no matter *what* the appearance to the contrary.

Remember this also, that when Jesus cried in his agony, "My God, why hast thou forsaken me?" he did cry "My God, why hast *thou*"—he never doubted the existence of that Divine Principle; it was only a feeling that it had forsaken him.

So, when appearances would seem to utterly blot out the reality of Divine Principle, just face the situation. No more glorious good can come to us than passing the Via Dolorosa, "the way of the cross."

A STRANGE PREACHER

There was once a minister of the gospel who never built a church;

Who never preached in one;

Who never proposed a church fair to pay the debts with which the church was burdened;

Who never founded a new sect;

Who never belonged to any sect;

Who was known to have drank wine with sinners;

Who never received a salary;

Who never asked for one;

Who never wore a black suit or a white necktie;

Who never used a prayer book, or a hymn book, or wrote a sermon;

Who never hired great musicians or singers to draw people to hear the Word;

Who never went through a course of theological study;

Who never was ordained;

Who never was even converted;

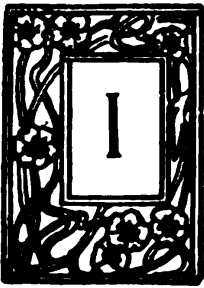
Whose abiding places were always among the poor;

Who made no distinction between sinful men and sinful women.

Do you know who this strange preacher was?

FIRST STEPS IN REGENERATION

CHARLES FILLMORE



IT IS admitted by all who have looked into the subject that man is not living up to his highest. He can do very much better in demonstrating health and perfection of body than he is now doing. This is the conclusion of all philosophers who have investigated man, either spiritually or physically. Even doctors tell us that the body should be self-perpetuating. It has all the machinery necessary to its renewal. But there is deterioration; the functions do break down. There must then be something wrong. As thinking people, we should inquire into the matter and find out where we fall short, and what the steps necessary to regeneration and redemption are.

"Conceived in sin and born in iniquity" is all too true in man's physical bringing forth. Men breed their animals with saner minds than they do their children. But we can make atonement for our ignorance and redeem our bodies from this heritage of sin. The greatest of all teachers said, "Ye must be born from above." There must be a change of consciousness and structure of man's body through the action of a law higher than the natural.

The church has discerned this, and regeneration is made part of its doctrines, but the teaching of the church, as interpreted by its ministers, pertains almost exclusively to the moral status of mind and soul. The body is not recognized as having part in the redemption work. New truth, or new perceptions of old truth, is necessary that we may bring the whole man into the regeneration. If we read the New Testament in the Spirit we see that it shows clearly the steps that lead to the redemption of both soul and body.

The first step is to know that we need regeneration; the second is to believe in the spiritual man, and in our power to bring him into manifestation.

The primary steps in regeneration are given in symbols

in the New Testament in the bringing forth of John by Zacharias and Elisabeth, in Luke 1:5-23. They were followers of the Jewish teaching, and Zacharias was a priest, officiating daily in the temple, but had not yet brought forth the spiritual body—"And they had no child."

One day, while he was ministering in the temple, an angel of the Lord appeared to Zacharias and told him he should have a son. But he doubted and said to the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." As a result of his doubt Zacharias became dumb (silent).

The second step in regeneration is here hinted at. We must believe in the possibility; we must believe in the spiritual body and have faith that it can be brought forth. People live generation after generation, worshiping God, believing in God, but they divorce their belief from the immediate activities of life, so they do not bring forth the fruit. The spiritual mind and spiritual body are essential working parts, and unless they are so recognized the body of Christ is not brought forth, because the Christ-child is not begotten in consciousness through faith. This lesson is to show us how there must be a going forth of substance in faith. This is a step everyone must take. The reason we have to get quiet and go into the silence is because of the universal race belief in the unreality of things spiritual. One translation says that Zacharias was "made silent," which is more significant than the old translation, "Thou shalt be dumb." We find silence and meditation necessary in our first steps in regeneration, that we may discern the reality of spiritual things. Our eyes and ears, and all our outer senses, have so long lived in forms that they cannot at first realize the formless. In order to realize the tangibility of ideas we have to introvert consciousness. During our first steps in the regenerate life, we become silent—stilling the outer thoughts, and becoming alive in the consciousness of Spirit. This cultivation of the "silence" is an absolute necessity in the present race consciousness. If we had not degenerated, but had gone on in spiritual evolution under the law of obedience to Spirit, the

practice of silence would not be necessary. We would with open eyes behold the spiritual as the real, and accept it.

All people have a desire to be spiritual; they feel the need of a fuller expression of the ideal, but do not always understand how to attain what they seek. Here the lesson points the way through John, the Forerunner. Everything starts with the ego, the identity. Every man has a dominant idea which makes the character of his mind for the time being. It is possible to form a new ego on a higher plane of consciousness, and that is what the Spirit is constantly urging devoted Christians to do. The reason we have ills of mind and body is because we do not go forward in developing the spiritual man. The real man is sidetracked by a thousand different issues; and we do not let John, the Way-maker, into our minds.

John is that state of consciousness which precedes and prepares the way for the Christ-mind. He is portrayed as a man of great natural ability, a man of fire and power, but not great in spiritual understanding. This is indicative of the state of mind that lays the foundation for Christ. We must get back to the simplicity of nature, with her energy and power.

John came, eating locusts and wild honey. He came out of the wilderness, a man of no culture; he was natural. One of the necessary steps in our unfoldment is that we become natural and do away with the artificial, with all that is not strictly true.

Let the doubters say, "It is no use talking about demonstrating the perfect spiritual body. We see those who claim to believe in eternal life getting old, and having trials and troubles just like the rest of the world." You should not mind them, but go right on believing in the spiritual man. It makes no difference about the appearing man. You must have faith in the spiritual man within you, faith that he is being formed in you. That others do not see him should not weaken your faith. Make every idea a reality. Insist upon it and before long you will begin to have new experiences. All sense consciousness shall give way to the new

spiritual consciousness, and the new mind and the new body will be a tangible reality to you. Then you can truly say, "Mine eyes have seen thy salvation."

SCRIPTURE TRANSLATIONS



THE OTHER day I was impressed by the attitude of a man whom I have long respected. The question came up over a passage of New Testament Scripture. He delivered his ultimatum with the air of one having authority; and his quotation was made from the popular King James version.

"But if the translation is not accurate?" I ventured mildly.

He looked at me with tolerant pity in his eyes. That the translation could be anything but "right" was more than he could believe. He assumed, naturally, that the Englishing of a bit of Greek was as easy and exact a matter as doing a sum; that is, when a man was properly qualified. And after our conversation I wondered how many people live who have been content to accept the meaning of the sacred books on the authority of some other man's translation, staking their lives and reputations upon the word of the particular translator with whose version they are most familiar.

Now, the point of fact is, that the Englishing of any sacred work is a matter fraught with much trouble to all concerned in the translation. Granted a perfect text, about which the quibbles are insignificant and which deal mostly with endings which could not materially affect meaning, there is still much hard work to be done in the matter of bringing out the exact meaning striven for by the early and presumably original author.

Words have a way of varying subtly in their use and meanings, and the languages in which most sacred books are written are so rich in expression that many of the words employed have scores of possible interpretations. Frequently, in the matter of rendering some word, the scholars have a

way of disagreeing which makes a layman wonder whether anything translated has been "brought across" safely.

An illustration of this point comes up in the very simple case of the Nicene Creed—not a sacred writing, of course, but sufficiently old to serve as an example. We begin to translate thus: "I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds—"

So far the English is beautiful, and as commonly accepted, but let us inquire into the meaning of the word *monogenas*. We have translated it "only-begotten" and we recall that this word or some form of it is used frequently in the New Testament as "only" son or child and "only-begotten," the context forbidding any other use. Yet an authority no less than Mr. G. S. R. Head, says: "There is no longer any doubt that the term invariably translated 'only-begotten' means nothing of the kind, but 'created alone;' that is to say, created from one principle and not from a syzygy or pair."

To a layman such a difference of opinion as this may seem too small to be considered, yet there is a wide difference in meaning between the words "only-begotten" and "alone born," and the astute will figure it out without doubt, wondering perhaps how Mr. Mead (or anybody else) could invariably use the sense of "alone born" in many places where the Greek word is used in the New Testament.

Going on from this we come to the words, "before all worlds;" and if we happen to have the Greek original before use we are considerably troubled, because we find that the Greek text says, *pro panton ton aionon* (pronounce the "o's" long, for the Greek letter is omega, not omicron), and we figure out the most literal meaning of this—a meaning not interfered with in the context—is "before all the aeons." Again a distinction that is a difference to all who are aware of the importance which is now attached to the word *aeon* in eastern philosophy.

These illustrations of possible differences of opinion

might be multiplied indefinitely, not only in translations from the classics, but in the Bible, where a slight change would be productive of great controversial wars on the part of those who were either uneducated, or at best, instructed on a bias at schools where bias was the rule of scholarship.

The feature which impressed me most in connection with my friend's rebuke was his willingness to take for granted the correctness of the translation in question. In effect he said: "It must be true, it must be accurate; it has always been considered so by men whom we have revered for centuries." And more argument of this sort.

No possibility, you see, of light on a dark question; no expectation of better scholarship, later methods of determining word standards, more searching philological inquiry! No, nothing of the sort to be considered! Our fathers believed thus and so there can be no otherwise!

I went home, took down my Greek New Testament, and pondered as I read these words in the introduction, written by one of the best Greek scholars in the United States: "The greatest difficulty is touching the word 'Spirit.' In some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to, etc." Truly the wisdom of this world must seem foolishness with God, and we who seek to abide by the strict letter of the Law must often miss the sweet help of the Spirit.—*A. Johnson.*

If there are disagreeable things in our lives that we cannot change, let us use them to change ourselves for the better, as did the young girl who hated to wash kitchen utensils. She was singing at her work, when someone said, "You must love to wash pots." "Oh, no!" she replied, "I hate it; but these are my character pots. I try to do the disagreeable task cheerfully and so strengthen my will and character." A man's chief business in life is the development of character. Anything that increases and enriches is worth while, if it is but washing kitchen utensils efficiently.—*Record of Christian Work.*

DAILY HELPS

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.



JESUS spake these words to the anxious minds, burdened with the cares of the world. He did not mean that his personality could give them rest, but that his teachings should give freedom from worldly cares.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." One way of lightening care then, is to be "meek and lowly of heart." This, Jesus said, should give rest. How is "meekness" to give rest from anxiety? It is by meekness that we become non-resistant. We put obstructions in the pathway of the free Spirit, when we try to accomplish our worldly employments by worldly means.

If you earn your living by hard labor, it is because you have not learned of Jesus that the pathway of the Spirit is easy.

"But the path of the just is as the shining light." The "just" are those who do not impose burdens too heavy to be borne upon the defenseless body. The mind which discerns justice, sees only the *abundance* of the Good; *knows* that God is no respecter of persons, but that all may share equally the providence of an impartial God.

When you open your eyes in the morning, do not let your first thought be, "I must hurry up: I've a big day's work ahead of me." Let your *first* thought acknowledge the presence and power of the Good; then consecrate your day to him by saying, "I am led moment by moment, step by step, by the love, wisdom, and power of the Father within me." If you have a long walk, do not feel compelled to hurry, but put your mind upon some divine theme and *keep it there all the way*.

You will not remember having walked at all. You will be moved without conscious effort. You will make *quick time*.

Your high thoughts will prove a tonic for the day. Now you can see that while you are thinking thus, you are meek and docile enough, so that Spirit walks you over your pathway without your being conscious of it. You are not entertaining thoughts that are full of resistance.

The best statement you can make for all occasions is, "I am Spirit." It fits all conditions. If annoyances come in any form, refuse them by saying, "It is nothing to me." If you feel that you must hurry, say, "I don't have to hurry; Spirit works in me." If your strength is tried, say, "Spirit lifts all burdens. I don't have to try." If your neighbor seems pushed for time or strength, let your mind say the same for him. If you see an overworked horse, say to him, "God is your life and strength," and he will feel new life and strength.

Be the meek channel of Spirit in your own behalf and your neighbor's.

It is a great gain of time to stop often through the day, just long enough to get a clear, unmixed realization that through the omnipresence of the Good, you can move all your affairs with perfect ease. "Come unto me," said Jesus. Come unto that consciousness within yourself which is the Christ of Jesus; viz., your own knowledge of the Truth of Being, and *it will give you rest*. This is halting to talk with angels (high thoughts), and bearing along with you the sheen of their garments.

Do not grudge these halts: they are clear gain; they actually *speed you on your way*. Besides, you always have good tidings for your fellow voyagers—you can drop some of the helpful thoughts you have caught on the wing, into their care-burdened minds.

"Meek and lowly of heart." Yes, clear away the obstructions, "I must hurry," "I must work," "I must do this or that," and just *let it be done*. Let the Spirit have freedom *to will and to do for you*.

Be non-resistant; be as a child—not anxious, but expecting to be shown the way, sure of being provided for, careless for the future, trusting for your daily bread. Have faith in God. Faith is *fruition*.—*Selected*.

NAPOLEON'S ESTIMATE OF CHRIST

Some curious discoveries recently have been made regarding Napoleon's religious views. Perhaps the queerest part of the discovery is that he had any religion at all. It reminds one of the chapter in the natural history headed, "Concerning the Owls of Iceland," the first sentence of which began, "There are no owls in Iceland."

However, religion of a certain kind Napoleon evidently had, and J. T. Herbert Baily writes that his cynical remark that "God is on the side of the big battalions," seems to have been one of those little pessimistic utterances for which the emperor displayed a liking during his last days at St. Helena.

To prove Napoleon's religious leanings, Dr. Barry O'Meara, his surgeon at St. Helena, narrates having come upon Napoleon one day seated in his bath, reading a little volume which turned out to be a Bible. Questioned about his fondness for the Scriptures, Napoleon got off another of his cynicisms: "Man has need of something supernatural," he said, "and it is better to seek it in religion than in Mlle. de Normand," this lady being a celebrated fortune teller of Paris.

Furthermore, Napoleon's own Bible recently has come to light. It is full of marked passages, comments and notes in the emperor's own hand, and most of these commentaries are in a deeply religious strain.

Napoleon's views on the character of Christ are interesting. He said: "Everything in Him astonishes me. Between him and whoever else in the world there is no possible term of comparison. His birth and the history of his life; the profundity of his doctrine, which grapples with the mightiest difficulties, and which is of those difficulties the most

admirable solution. His gospel, his apparition, his empire, his march across the ages and realms—everything to me is prodigy and insoluble mystery which I can never deny, nor explain. Here I see nothing human."

It looks as if the years of seclusion from the world on the barren rock turned the emperor's thoughts in a different direction from conquest and empire building.

NEW SAYINGS OF JESUS

Many of these little "logia," or sayings, have recently been found in the East, some belonging to very early times, though not to the first century. Most of those found are already in the Bible. Some day we may light on a valuable collection in sealed jars or in tombs which will restore to us precious lost sayings of Jesus. The most interesting find as to this is that of the Oxyrinchus Papyrus, found by Dr. Grenfell and Dr. Hunt, at Oxyrinchus in Egypt in 1897 and 1903, now in the British Museum. They seem to preserve some lost sayings of Jesus which floated about in early evangelical tradition, but did not get into the gospels. Quite an excitement was caused in 1903 at the discovery of the five sayings written on the back of a land-surveyor's list of measurements and prefaced by the introduction, "These are the wonderful sayings of Jesus." "Jesus saith, let not him who seeks cease until he find, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

"Jesus saith, . . . and the kingdom of heaven is within you, and whosoever shall know himself shall find it: (strive therefore) to know yourselves and ye shall know that ye are sons of the Father, and ye shall know that ye are in the city of God, and ye are the city." ("Sayings of Our Lord" and "New Sayings of Jesus," published by the Oxford University Press.)—From "The Making of the Bible," by *J. Paterson Smyth*.

The Lord is my light and my salvation; whom shall I fear?—Ps. 27:1.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

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GROWING

"As ye have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith."



THE necessity of growth in the spiritual life is recognized by all Christians. In the Absolute, all things are complete and growth has no place in that realm, although it is from the absolute truths of Being that the living, quickening, growing power comes. Growth is a condition of consciousness; while the eternal things of Spirit ever remain the same, the consciousness of man unfolds and expands to a larger realization of the Absolute. This unfoldment and expansion is called growth.

Spiritual ideas are the seed that bring forth the fruit of a renewed mind and enlarged consciousness of God. The Word Seed is omnipresent, and wherever a mind and heart are open and receptive the seed finds soil. The conditions necessary for the fruiting of spiritual ideas are similar to the processes of growth in a plant. People sometimes expect the Word in them to flower and bring forth fruit without giving the seed the right encouragement and proper care for the fulfillment of the law of growth. One of the essentials in the perfect plant is a good root. The Lord's people are "trees of righteousness, the planting of the Lord," that he may be glorified. God is glorified in the fruit of a spiritual life, but there can be no fruit unless the tree is well rooted and grounded.

The Father is the husbandman of the trees of his planting, but he requires a certain cooperation from every individual in whom the seed of Truth has been sown. Everyone begotten by the Divine Seed, the Word, is required to cultivate the soil of his mind by prayer and meditation upon the things of the Spirit. He must keep his mind open to the sunshine of Divine Love and water the growing plant by his affirmations of the reality and allness of Spirit.

A little time for silence each day does not fulfill the

conditions of growth. Every thought, word and act should be such as will help to build up a state of consciousness where stillness reigns. "A meek and quiet Spirit is in the sight of God of great price." When the mind is busy with the affairs of external life there is always a disturbed mentality, not favorable to growth. The power of attention is one of the greatest factors in the well-being of man, and it is very necessary in spiritual development to give this power right expression. If the attention is kept in the outer world, the inner realm, where the branch of God's planting takes deep root, is closed to the Word Seed and into this stony soil the root cannot penetrate. Such plants are "they, which, when they hear, receive the Word with joy; and these having no root, for a while believe, but in time of temptation fall away."

Jesus speaks of others who bring no fruit to perfection because they allow the cares and riches and pleasures of the outer world to choke out the good seed.

"Take heed therefore how ye hear," and "bring forth fruit with patience." Patience is the great secret of overcoming, of growing. "In your patience ye shall win your lives."

JUSTICE AND MERCY

The Levitical law reads, "An eye for an eye, and a tooth for a tooth," thus setting forth an idea of exact justice. The law proclaimed by Jesus Christ is love and forgiveness. The idea of justice seems to conflict with the idea of mercy, but mercy is in reality included in justice, and no man is just who is not merciful. A misunderstanding of justice has kept the mercy and compassion of God from finding its full and free expression in men. When the heart is full of Divine love and compassion, the law of love will be kept; and wherever that law is kept, justice is done regardless of mortal opinions.

If a man kills another, does Divine Justice require the life of the murderer? No; that is the mortal concept of justice. There is a law of sowing and reaping that brings

to everyone the fruit of his own doings. This is the law that Moses recognized and taught. But there is a higher expression of law that sets men free from the effects of their errors and this higher law does not take into account degrees of error. All sins may be washed away in the cleansing stream of Divine life and love when it is set flowing through the consciousness in the name of the forgiving mercy of Christ.

A little reasoning will easily prove that there is no justice in taking the life of a murderer. Such an act can in any way benefit the one who was murdered and it is only into action just that much more of negative, psychic force for the race to overcome. There is no remedy for sorrow in requiring other innocent ones to suffer as a compensation for the loss of a loved one. It is far better to give up all personal ideas of justice and make an appeal to the Divine Law of justice and love and to right every wrong, even that great wrong, the taking of life. Every such an appeal made to Divine Justice lifts the race consciousness above the plane where murder is a possibility, so that logically we can see that the only way out of the law of sin and death is through the law of the life of life and love in Christ Jesus. While we persist in clinging for the carrying out of personal ideas of justice, such as taking the life of murderers, we are keeping the race in the very condition which we wish to see changed.

The effect on one who holds to "an eye for an eye and a tooth for a tooth" law is limitation and bondage. Living in that state of mind one draws to himself the conditions that he sees for others. The habit of laying down the law and calling harsh judgments on law-breakers fixes one in a state of mind where forgiving love and mercy do not have easy entrance. We should therefore declare the highest law of love for everyone. Jesus Christ did a work for the world that brought pardon to every member, and it is the recognition and declaration of this pardon and forgiving love that will awaken men to the consciousness of their freedom in Christ and his righteousness.

"AND SATAN CAME ALSO"

"Now there came a day when the sons of God came to present themselves before the Lord, and Satan [marg. the Adversary] came also among them."—Job 1:6.

Men were created sons of God, perfect in his image and likeness. The dual nature of men appeared later when, in the process of bringing forth their potential perfection, they became enamored of self-identity and lost conscious connection with their Source. The Divine image and likeness implanted in man at his creation is a reality, eternal as God is eternal, and every man has within him the perfect likeness of the Father. The apparent unlikeness is merely a state of consciousness built up in ignorance of the Real Man.

The vain imagination that there could in reality be anything opposed to Divine Mind, the Omnipresent Good, or any separation of man from it, led to the forming of a state of mind that is described in the Bible as the Adversary. Satan, or the Adversary, is therefore that consciousness in man that denies God and sets up opposition to his law. Paul names this Adversary "carnal mind," and describes it as enmity against God. John, the Revelator, speaks of it as the Accuser. In the Leeser translation of the Old Testament the verse from Job which is quoted above reads, "Now it happened on a certain day when the sons of God came to present themselves before God, that the Accuser also came in the midst of them." We find that the various names, Satan, Devil, Adversary, Accuser, Carnal Mind, Old Man, Man of Sin and Personality, all refer to the consciousness which man has built up in his ignorance of his true estate. This consciousness has a certain individual expression which every man must meet in the overcoming life. Then individual consciousness of error unites in an aggregate that makes a race denial of God. Overcomers have these two phases of the Adversary to reckon with. They find that in their every step toward God, Satan comes also;

that is, the two states of consciousness, the true and the adverse, are carried along together except as by a clear perception and realization of the Truth the adverse disappears into its own nothingness.

Many people wonder why they need to continue to demonstrate over error after they have learned the Truth of Being. The reason is that thought deals with substance and, partly by their own and partly by the race's adverse thought, they have used the One Substance and built into their subconscious a state of mind and of body that is not after the divine pattern. There are two steps in redemption, first the perception of the Truth, then its incorporation into the substance of mind and body, and the Adversary must be met in both of these steps. It is comparatively easy to set him aside in the first step, but the real work of overcoming is found when the necessity of redeeming the substance which he has appropriated is known.

The Adversary is not something to be feared, but everyone should be watchful and careful that all thought and all substance may be given to the building of spiritual consciousness. The Adversary is described as subtle, deceptive. Often he appears as an angel of light, and that is why the Lord's people need to avoid self-righteousness and be watchful of their virtues as well as their errors. Very often what we consider our noblest traits of character are but opportunities for the self to express. Sometimes we count ourselves as very loyal to the Truth when that loyalty is only an occasion of condemnation of others who, we think, do not measure up to our high attainment. In this we may, if we are watchful, see the work of the Accuser. One who accuses will be accused, and self-condemnation is a burden that many bring upon themselves through condemnation of others.

Then if we take an advance step and find "that Satan came also," we have no need to be discouraged, because, if we are true to the step we have taken, we can eliminate the personal. The whole man must be lifted up and we cannot go on without Satan coming also.

ACCORDING TO JESUS CHRIST

God is not an angry judge with a fleshly body, to be feared and supplicated, but the mighty, eternal Being who created all things good, the loving Father within man.

Heaven is not a far-away, geographical future, but the kingdom of Love within every heart.

Life is not a stepping-stone to "death" and uncertainty, but eternal existence, to which there is no opposite.

Sacraments are not the "letter" and the symbols, but the "spirit of the Law," constant baptism with Love, and communion with the inner Presence.

Marriage is not license to live in sin, but the pure spiritual relationship of those who can best serve by their union of wisdom and love.

Man's Mind is not a separate entity to think evil, to influence others, but identity in the Great Intelligence.

Man's Body is not to be tortured by asceticism and a mentality of fear, but to be transformed into the Holy Temple of the Living God through a renewal of the mind.

Miracles are not due to a perverting of a variable law in ages past, but through the higher working of an unchanging Principle by the sons of God at any and all times.

Riches are not to be reckoned as gold and land for a chosen few, but "the peace which passeth all understanding" and "every good and perfect gift" for all the children of the Most High.

Prayer is not beseeching the ever-willing All-Good, nor informing the All-Wise, by meaningless words and forms, but meeting the Spirit in the inner stillness and knowing the request and the response are one.

Sabbath is not one day of devotion followed by six of neglect, but the eternal day of rest from mortal conflict, the time of quiet, confident realization.

Time is not measured nor limited by suns or hour-glass, but fulfilled in the eternal, omnipresent Now.

War is not taking the life of man's brother, but putting on the whole armor of Christ.

Eating and Drinking are not occasions to defile the Temple with carcasses and strong drink, but privileges to bring forth man's spiritual body through constructive food and words of Truth.

Authority is not submission to musty creeds and men's surmises, but inner conviction and experience.

The Bible is not an infallible source of Truth, but an exposition of it to be interpreted by the power which wrote it, the "Spirit in man which giveth understanding."

Religion is not an inexplainable, pharasaical, excluding philosophy founded on pessimism and variableness, but joy of consecration to the Master's service and demonstrable Truth based on spiritual principles of mathematical precision.

Politics is not an opportunity to withhold man's God-given rights, but application of the love of The Carpenter for the Brotherhood of Man.—*F. B. W.*

ANSWERS TO QUESTIONS

What is the simple life?

The simple life is a life lived in harmony with Divine Ideas, free from the complexities and burdens of the mortal way of living. In seeking to live this life, no one can lay down laws for another. It is the goal of spiritual attainment, but everyone must be free to arrive at it in his own way. Our idea of the simple life changes as our growth proceeds, and always it is coming nearer the perfect ideal.

The simple life is not asceticism, although the ascetic may be learning lessons which will be of value to him. The discipline which he has given himself can be turned to good account when he changes his mode of living from repression to right expression.

In some way pride and vanity and conceit must be put away, and if it is not done voluntarily, experiences will be met that will be the means of eliminating these personal characteristics. Evidently this is what Jesus referred to when he said, "Take up thy cross and deny thyself."

Every experience tends to build up either the personal man or the spiritual man.

Overcomers are sometimes looked upon as more or less in bondage to asceticism when they are merely trying to keep from building up the personal consciousness. Each one should feel free to work out the problem according to his own light, because what might be right for one would be suppression to another, and suppression is as great a violation of the law of life as wrong expression.

The point where all overcomers can meet in unity in this matter is a sincere desire to keep close to the true Law. This will protect one from the subtleties of mortal mind, and though there may at times seem to be a following of the extreme either one way or the other, the power of the true desire will draw one back to the center and take him safely on his way.

What is the difference between a demonstrator and an overcomer?

A demonstrator is one who understands and conforms to any point of the Divine Law. He may demonstrate much or little; he may deal with his whole consciousness or merely with his outer mentality.

An overcomer is a demonstrator who carries out the working of the Law, not only in the surface life but in the innermost of his consciousness. One may be a demonstrator and yet not an overcomer, but all overcomers are demonstrators.

All one's past thoughts and emotions are stored up in his subconscious, where they either lie dormant or work in an undercurrent unknown to the conscious mind. Into this realm of mind the overcomer enters with a word of Truth and sets his soul and body consciousness in order under the Divine Law.

In the statement, "My own shall come to me," what is "my own"?

The relation of God and spiritual man is Father and Son. All that the Father is he has given the Son to be. This

spiritual inheritance is not a matter of owning things, but of being. The only real possession of any individual is his identity and the powers of his being, Life, Love, Intelligence, and all the attributes of the Father-Mind. All of these attributes are to be used under the Divine Law and in this righteous expression they bring to one a full supply for all the needs of the soul and body.

The personal consciousness of man is not the offspring of God and does not inherit anything. It has no real possessions, but thinks it has, and often lays claim to the bounty provided for the spiritual man; but all it gets is temporary. When the statement, "My own shall come to me," is made, it should be spoken in the understanding that true riches are spiritual and can be had only by conformity to the Law of Being.

The riches of God do not belong to anyone individually, but to all men in common. Therefore, "my own" does not mean something apart from the common welfare, nor does selfishness have a right to appropriate in any way the universal good.

"FOUNDED UPON A ROCK"

SAIDEE GERARD RUTHRAUFF

Blow, winds! Rave, winds!

Why should I care, what should I fear?

Climb, waves! Lash, waves!

Your sound, it is music to my ear!

Rain, fall! Rain, sob!

Your tears and your moaning, of what avail?

Flood, come! Flood, go!

You leave but a rainbow in your trail.

Nor thunder nor lightning, nor earthquake shock

Can lay low "the house that is built on a rock."

Never criticize another when he is being crucified. The same man of the flesh is in everyone to be overcome, and if you have not yet arrived at the hour of his crucifixion, you will arrive.

LIFE'S RELATIONS

The relations of life are not tyrannical
In the Plan of the Nature of Things.

Why, now:

If I clasp your hand, must I let it bind me?
If I catch your step, must I lock-step with you always?
If we vibrate brain-purpose together,
Must I or you bow knee to you or me?
If we meet in the pure flame of love,
Must time find us, not twain, but just one soul?

I hold to my Self.

Out of the star-depths Self came;
Into the star-depths Self goes.

I must keep mine individual Name.

I say! Let us two (or more) walk together

On the long, long way of life—

Or the skies be fair, or in every kind of weather—

But, pray you, have done with ownership!

For I am I,

Unquenchable, indestructible, unbindable;

And I give you—mayhap the half of me,

But no more, on pain of the loss of my Self.

What will you? A live soul,

Or a part of your dead Self?

(For he who insists on the whole of another

(Dies in himself and the other entombs

(In a death-smelling sepulchre.)

Nay, soul! I stand in awe of your selfhood—

Reciprocate! . . . So . . . now I see harmony

And power for each!

I will pair with you, my friend;

I will surrender and adore, my beloved;

But, be thou *thysel*f, as I am *self*.

So shall either for other sing,

With all the uncounted,

"I am! And *I Am!* And I am Power!"

—*Frank Channing Haddock, in "The Culture of Courage."*

SUNDAY LESSONS

SUNDAY, MARCH 26

A PSALM OF DELIVERANCE—Psalm 85.

1. Jehovah, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob.
2. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.
3. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger.
4. Turn us, O God of our salvation, and cause thine indignation toward us to cease.
5. Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations?
6. Wilt thou not quicken us again, that thy people may rejoice in thee?
7. Show us thy lovingkindness, O Jehovah, and grant us thy salvation.
8. I will hear what God Jehovah will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly.
9. Surely his salvation is nigh them that fear him, that glory may dwell in our land.
10. Mercy and truth are met together; righteousness and peace have kissed each other.
11. Truth springeth out of the earth; and righteousness hath looked down from heaven.
12. Yea, Jehovah will give that which is good; and our land shall yield its increase.
13. Righteousness shall go before him, and shall make his footsteps a way to walk in.

SILENT PRAYER: *The Lord hath done great things for us; whereof we are glad.*—Psa. 126:3.

This is a song of rejoicing of the children of Israel, who have returned to Jerusalem after their long exile in Babylon.

All the children of God who have returned to the Father's house—have come up out of the Babylon of error—should rejoice often after this manner.

There is a wonderful mental law that produces firmness and fixity of good in the consciousness through rejoicing in it. Never repress the tendency to be thankful in happy songs or words of praise. It is the angel in you singing hosannas to the Lord.

But let no negative idea weaken your positive affirmations of good. It was this double consciousness that made the children of Israel have such hard experiences. They praised the Lord for his goodness to them one minute, and the next begged that he withdraw his anger. In this lesson, the first three verses are an acknowledgment of freedom from all evil; then in the fourth verse begins a wail, "Cause thine indignation toward us to cease; wilt thou be angry with us forever?"

In the light of our present understanding of the formative power of thought we plainly see why such a diversity of good and evil came into the lives of God's chosen people.

This diversity is not at all necessary. We now understand the truth about God, and also our relation to him as formers of the phenomenal world. Only that can be formed which we hold in thought. If we hold in thought that our evil comes from God, it will be visited upon us with greater severity than if we hold that it comes from the devil, because we vest God with greater power. Again, if we hold that our evil comes from our own ignorant thoughts, it will be weak indeed; and when we perceive how easy it is to erase ignorance through *understanding*, then our evil and all its effects are easily dissipated.

SUNDAY, APRIL 2

HARMONIZING THE ARBITRARY WILL—Esther 4:10-17; 5:1-3.

10. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying:

11. All the king's servants, and the people of the king's provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mordecai.

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

SILENT PRAYER: *Jehovah preserveth all them that love him.*—Psa. 145:20.

King Ahasuerus, or Xerxes, represents the will, puffed up by its conquests. It is the office of the will to rule, and when man is more ambitious than wise he often makes a spectacle of himself. Xerxes had an ambition to conquer the whole earth, and he marched into Greece with an army of a million and a half of soldiers. He was checked at the pass of Thermopylæ by Leonidas and his immortal three hundred, and he returned home with less than five thousand of all his vast army. Napoleon did a similar thing in his Russian expedition. The imperious will loses its head when it rules without consulting the other faculties of the mind, and always meets with disaster in the end.

Man can create such force of will that every thought

that enters its fierce vibrations is pulverized. This is when the positive, unreasoning attitude is dominant. When the king is willing to listen to reason, he holds out the "golden scepter," which is symbolical of wisdom.

Under the despotism of the will we make laws for ourselves that are unwise and often destructive to our higher ideals. The edict to destroy the Jews, which king Ahasuerus had sent forth at the instigation of Haman, represents one of those foolish and unreasoning laws we lay down when we are influenced by sense consciousness.

A despotic father commanded that none of his family should attend certain religious meetings, where, he had been informed, evil doctrines were preached. The wife and children apparently obeyed, but secretly rebelled, and this was the opening wedge that broke up and scattered his family and caused his wife to get a divorce. His position was that of the king in this lesson: he was killing his Jews, or spiritual thoughts, without knowing it.

But there is an antidote for a dictatorial will, and that is Love. Queen Esther represents the dissolving power of spiritual Love. She had all her relations, the Jews (spiritual thoughts) join with her in a fast. This means that we must deny all selfish desires out of our love before we use it in softening the imperious will. When this consciousness of love stands in the inner court of our being we cannot help acceding to its demands. Unselfish love is fearless, because of its forgetfulness of self. Will divides its dominion with Love when approached in the right attitude, which is by touching the top or highest point of the understanding (top of the golden scepter). Understanding of the Law is the one necessary thing in all permanent unions. When we know the truth we are all one, and there is no separation whatsoever.

SUNDAY, APRIL 9

BELSHAZZAR'S FEAST AND FATE—Dan. 5:17-30.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I

will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27. TEKEL; thou art weighed in the balances, and art found wanting.

28. PERES; thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night Belshazzar the Chaldean king was slain.

SILENT PRAYER: *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*—Eccles. 12:14.

This is a lesson on judgment. Daniel represents spiritual judgment; Nebuchadnezzar, progressive soul judgment; and Belshazzar, mere sense judgment, or instinct.

These all derive their existence from the Most High, and are given in their turn the power to guide the consciousness.

In order that we properly bring out and express the Principle of Being, it is necessary that we have free rein and unhampered power. Although we may do the wrong thing, it is better than inaction, because only through the use of our powers can we ever develop character.

The Hebrew meaning of Nebuchadnezzar is, "Tears and groans of judgment." He represents the emotional child of Nature, who wants to fulfill all desires of the soul, whether they be good for it or not. The world is full of these Nebuchadnezzar people. We call them "psychics." They are loath to stand on their own judgment in any matter. When decision is required of them they fly to some oracle. It may be a friend whose good advice they ask, or a medium, or even the toss of a penny or the shuffle of a deck of cards. They are willful and rule arbitrarily. Refusing to bring forth their own good judgment, they become mendacious and tyrannical. The ultimate of this sort of action is a return to the animal instinct plane of consciousness, as described in verse 21.

It is really a very dangerous thing to neglect the development of judgment. If we go to our friends for advice we are weakened. If we act without judgment, we fall short in our efforts; and if we trust to oracles and luck, we become demoralized and animalized.

Belshazzar is the "son," or bringing forth of this attempt to rule the consciousness without appealing to God for right judgment. He is a mere animal. He has no reverence or respect for holy things. He sensualizes all the "vessels" of the Lord and materializes everything. These vessels of the Lord are the various avenues of expression in the body. Instead of realizing their spiritual significance and use, he reduces them to a material base and artificial stimulant (wine).

There is an end to all this. The Divine Law weighs such a one in the balance and he is found wanting; the kingdom is then taken away. Compared with the civilization

of the Babylonians, Cyrus was a barbarian; consequently his capture of the kingdom represents the return of man to a state of barbarism.

SUNDAY, APRIL 16

ORDER AND LOYALTY TO SPIRIT—Ezra 8:21-32.

21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance.

22. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this: and he was entreated of us.

24. Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren with them,

25. And weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered:

26. I weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; of gold a hundred talents;

27. And twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold.

28. And I said unto them, Ye are holy unto Jehovah, and the vessels are holy; and the silver and the gold are a freewill-offering unto Jehovah, the God of your fathers.

29. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of Jehovah.

30. So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31. Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier-in-wait by the way.

32. And we came to Jerusalem, and abode there three days.

SILENT PRAYER: *The hand of our God is upon all them that seek him, for good.*—Ezra 8:22.

Ezra is called the Puritan of the Bible. When he re-

turned to Jerusalem from the Babylonian captivity he found that those who had preceded him in the expedition seventy-eight years before had fallen into religious laxity. They had, through force of circumstances, made various alliances with the Gentiles, both in business and family relations, and the consequence was a great falling away from the high and exclusive Jewish standard of religion. The spiritual life had declined, ideals faded, and laxity, ignorance and indifference followed.

When it was reported to Ezra that the princes and rulers had taken heathen wives and committed other abominations in the sight of their God, he was scandalized. It is written in the ninth chapter of Ezra: "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

He was "all torn up."

He called together all the people of Israel—fifty thousand—and demanded that they reform at once, put away their heathen wives and children, and observe the Hebrew law to the letter, which they agreed to do.

For this course Ezra has been called a stern, narrow Puritan, bitterly intolerant, and with a total absence of human tenderness.

Metaphysically, Ezra represents Order, that faculty of the mind which holds every thought and act strictly to the truth of Being, regardless of circumstances or environments. Order is a mathematical faculty, and reduces everything to squares and cubes. Our Puritan fathers were excessively developed in order. They cut their clothes and hair on the square. Their religious worship was of the strict "decency and order" character. Musical instruments were barred, and all decorations, including flowers, strictly excluded.

Order is a divine faculty, and we could not do without it; but it should not be allowed to dominate the whole man and separate him from beauty and art.

Order should always be balanced by judgment. When these go hand in hand in the consciousness all is

well. When they are separated fanaticism or anarchy rules.

In today's lesson Ezra shows his loyalty to God in refusing to ask for soldiers of the king to protect him on the way to Jerusalem; for "we have spoken unto the king saying, The hand of our God is upon all them that seek him, for good." And they were carried safely through.

It is the experience of those who use their highest judgment in conforming to Principle, that there is a law invisible that protects them and demonstrates for them in mysterious ways, when they are true to it and stand by it in the face of worldly ways.

When good judgment is used no one need come under the "fanatical" accusation. Take a firm stand in your mind that you will conform to the law of God, and when there is no call for its use become acquainted with that law—"in time of peace prepare for war"—then when you need to use the law it will be familiar to you, and you will know just what to do.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is an unique. The Scipionism of Scipio is precisely that part he could not borrow. If anybody will tell me whom the great man imitates in the original crisis when he performs a great act, I will tell him who else than himself can teach him. Shakespeare will never be made by the study of Shakespeare. Do that which is assigned thee, and thou canst not hope too much or dare too much. There is at this moment, there is for me an utterance bare and grand as that of the colossal chisel of Phidias, or trowel of Egyptians, or the pen of Moses, or Dante, but different from all these.—*Emerson*.



INSPIRED BY THE SPIRIT OF TRUTH

"Be still, and know that I am God."

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

March 20 to April 20, 1916

Held daily at 9 p. m.

*The Word of God is now here, Casting out Sin
 and Healing the Sick.*

PROSPERITY THOUGHT

March 20 to April 20, 1916

Held daily at 12 m.

*The Word of God is now here, increasing Sub-
 stance in my consciousness, and making
 Prosperity manifest in my affairs.*

THE NEW NAME

In Revelation the promise is made to overcomers that they shall have a new name. The Old Testament records that the Lord often changed the names of men and women when they passed from old states of consciousness and came into a new dispensation. There is a hint here of a truth that applies in making conditions favorable for spiritual growth. The identity and the name become so at one that, in the natural man, personal consciousness centers in the name, and one of the best helps in breaking away from personality is to get away from the name that is holding together the various characteristics that make up the personal man.

Change of name is not a matter to consider lightly or be taken up because someone else suggests it. It is a question that each one should settle individually, trusting the Spirit's direction. It should not be a mere fad or a joke, but a prayerful consideration. The new name should have a meaning, expressive of some spiritual quality. Perhaps this new name could be used at first only by one's nearest friends, but if the name idea is given to the Spirit it will work out in Divine order.

The new name which is to be given to overcomers is fundamentally the new creature, the new man in Christ Jesus. We may have many different names while on the way to the attainment of spiritual consciousness.

* * * *

The Silent Unity workers here in Kansas City have before them as their ideal a spiritual fellowship that fulfills all the requirements of the Christ Body. They know that they must put away everything of personality, that they may grow in Christ and be knit together in his love. As fast as possible they are dropping the customs of the world that keep up the barriers of personal consciousness and hinder the free circulation of the Spirit that is necessary in the Christ Body.

Lately, these workers have decided to drop the use of Mr., Mrs. and Miss in their daily association with one

another. The personal man likes titles and he wants to keep his personal dignity, but in the family of Jesus Christ there is no place for self and it is better to do away with everything that tends to separation.

CONTINUOUS PRAYER

Just before the special New Race number of UNITY (January, 1916) was mailed, a day of special prayer was held in the Silent Unity prayer room, Unity Headquarters, Kansas City, Missouri, for the blessing of the Spirit upon the message carried; for the awakening of people to Truth. This time of special prayer proved so helpful to the workers that it was decided to make it continual, and since the first of the year this plan has been carried out, each worker having about half an hour in the Silence, when his place is taken by another.

A new spirit of consecration and devotion pervades the Silent Unity work since this special prayer was begun, and a new spirit of unity and fellowship has been realized. The thought held in this daily Silence is for the awakening of the world to the coming of the New Race and the New Kingdom.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence from March 27th to April 24th:

March 27th to April 10th—Psalms 119:165.

April 10th to April 24th—Phil. 3:13-14.

Psalms 119:165: "Great peace have they which love Thy law, and nothing shall offend them."

This text is helpful in overcoming over-sensitiveness. The tendency to take offense comes from the personal man. The spiritual man loves the law of the Lord and holds for its manifestation in all that concerns him; therefore, one who is growing spiritually does not recognize anything but good, and whatever of evil may seem to come, he sees it as a rev-

elation of some personal trait in himself and makes it an opportunity of overcoming.

The Leeser translation of this verse is, "Abundant peace have they who love Thy law; and there is nothing that causeth them to stumble."

Phil. 3:13-14: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Mortal mind makes confusion by the complexity of its aims and efforts and its instability. When the mind takes a positive stand in Truth every desire is brought to the spiritual standard, and the forces are no longer scattered but are all concentrated in the one purpose of fulfilling the Divine Law and bringing forth the Christ man.

EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of
Silent Unity.*

Will you be kind enough to tell me exactly what you mean by the "New Race"? I have seen no explanation of just what is meant in either the *Weekly Unity* or *UNITY*, and I should like to know.—* * *

By the "New Race" is meant the renewed or redeemed people who will inhabit this earth when it is renewed. This earth is again to be made a Paradise as it was before sin entered into the hearts and minds of man and its consequences began to show forth in the earth. Please see Psalm 37:11, 18 and 29. The "meek" and "righteous" mentioned here, are the "New Race."

The New Race is mentioned again in Rev. 21:7, as the "overcomers," from the eyes of whom all tears have been wiped away. There will be no more death for them, neither sorrow nor crying nor pain, because all these things are passed away. Each individual who comes up out of the sense or personal consciousness and enters fully into the

Christ Consciousness, thus being saved and preserved entire, Spirit, soul and body, is an "overcomer" and belongs to the "New Race," through whom all things on this earth are to be restored to their former perfection. They will dwell here with the Father forever.

* * * *

Should people who are in regeneration marry?—* * *

This is a question that every individual must decide for himself, but there are some special points that should be considered in making the decision.

It goes without saying that a man and woman should be at least wise enough to wait until they have proved satisfactorily that the tie between them is strong enough to stand the strain of continual association with each other. Such wisdom is especially needed in the regeneration, for the creative forces act more powerfully when set free in Spirit, and they need wise and careful direction in understanding. The adjustment of a man and woman, even in mortal marriage, is a great problem, and that it is not rightly solved, the discords of life clearly testify. The marriage state is usually entered without any consideration of the forces of being or any study of the laws under which they express, and it is the wrong expression of these forces that causes the quarrels, the jealousies, and the final breaks in the family. The causes are sought in the external world, but it is in the inner life that the root of the trouble lies.

The power of attraction between men and women is peculiar. It is called love, but often it has none of the characteristics of love, and we must therefore conclude that another factor enters in. What is called love is often nothing more than animal sex passion. Love is not selfish; it is not jealous; it does not lead to carnal unions. Real love is a spiritual quality that does not call for selfish possession. The soul that is quickened with real love seeks nothing for self, but desires always to bring the very highest and best to the one who is loved. When such a love comes into consciousness, it meets there the natural selfishness of the Adam man and often there is a great struggle; but love always wins if

the individual gives his will to the Spirit. No one is really prepared for spiritual union with another until he has met the adversary of personal love and won his victory.

The changeable character of the love of man and woman, the uncertainty of it, the ease with which it drops one object of affection and takes another, are some of its peculiarities. It seems to be wholly a matter of chance, not acting under any law. The only satisfactory explanation of this is that it works under a law that is not yet understood. Even when it proves abiding it becomes so only after a change of character. Its glory fades in marriage into a prosaic humdrum life which is not without a certain measure of satisfaction, but still lacks the beauty and mystery realized with the coming of love. The married are so often satisfied with the life that has been materialized by the demands of family custom, that it is not uncommon to find couples who have drifted along together quite content for fifty or sixty years with never a thought of spiritualizing their forces. But now the time has come when the quickening Spirit is awakening the whole race to a new life and understanding, and the young cannot marry and expect to drift in the way of their parents. The new time, the new standards given by the Spirit through spiritual understanding places a new responsibility on men and women, and there is no way to lasting happiness but by the knowledge of the Truth and conformity to all of the laws of being.

We live in a world where two laws seem to be in force; one the law of Spirit, the other the law of man, the law of Cæsar. Until one places himself wholly under the spiritual law, he must render unto Cæsar the things which are Cæsar's, and unto God the things which are God's. When two have gone through a legal ceremony of marriage, they have placed themselves under Cæsar's law, and often they awaken to find themselves in great bondage. When Paul was held in bonds for his preaching, he appealed to Cæsar for his freedom. When he was examined before Festus and Agrippa, they found no fault in him, and Agrippa said unto Festus, "This man might have been set at liberty, if he had not ap-

pealed unto Cæsar." But he had set the Cæsar law into action and, having placed himself under its dominion, he had to meet the consequences.

When two can be content to live under the spiritual law, they have all the benefits that can come from a pure and righteous union, with the additional advantage of being perfectly free to walk in separate paths when their spiritual growth demands changes.

The tendency of the Cæsar marriage is to fix two persons in limitation and make their lives revolve around one another, instead of leaving them open to the universal. However, the discipline of such a union might, with some people, be necessary, and no rules can be laid down that will fit the needs of all in their overcoming life.

* * * *

Will you please tell me whether, in the process of regeneration, there comes a time when what we call the mortal breath grows less that the Spirit may breathe us more fully. I know that in this wonderful temple the building should go on without the sound of a hammer, and physically my heart sings its praises to God all the day long for its perfect health or wholeness, and that of myself I can do nothing, for the Master is the builder, and for this reason I do not need to practice deep breathing.—* * *

In spiritual development it is not necessary to take deep breathing exercises. High thinking is always followed by deep breathing. When the thoughts are lifted up, the breath will deepen and the lungs expand. When the mind receives inspiring ideas the inspiration and expiration of the lungs is increased accordingly. When one is in the Silence and deep stillness of the Spirit, the outer breath seems almost to cease, but an inner quickening is observed, which metaphysicians know as the Etheric or Divine Breath. This is genuine "deep breathing" and is quite different from mere muscular expansion of the lungs. This latter wholly misses the mark and often leads to serious results when practiced until psychic vibrations are induced. Do all things with your mind set on the Lord, and you will feel the pulsations of the Deific Breath.

It is not well in one's overcoming to make a separation and call one line of breathing mortal and another spiritual any more than to make a separation between what one would call his own mind and Divine Mind. In Truth there is one Mind and one Breath, and these are spiritual. Therefore, always think of all your breathing as spiritual. The more one realizes the all-ness of Spirit and holds himself with his body consciousness included, open and receptive to the inflow of the Divine Life, Love, and Overcoming, Redemptive Power, the easier and more natural will be the change from mortal to spiritual consciousness. It is some resistance in the subconscious or in the flesh that causes most of the strange and all of the inharmonious experiences that different individuals go through in the putting off of the old man and the putting on of the new.

* * * *

Your thought of taking up the study of philosophy places you where you have two important things to consider. First, you must be absolutely free. No strong and deep, well rounded individuality and character can be developed while there is any conscious or unconscious domination of thought by another individual or by any institution. A less freedom in the search for Truth is a necessity.

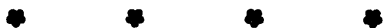
Second, there must be absolute loyalty to the principle of Being. Truth is not a matter of opinion but of universal, unchangeable Principle. When one gives too much attention to the philosophies of men, he gets off from the Principle and finds himself wandering in a maze of confusion and uncertainty. No doubt all religions have in them some degree of the Principle, but there is a better way to find the good they have than by serious study of their doctrines.

Here may appear an inconsistency. It may seem that if one is to be absolutely free, he should study anything and everything; but this does not follow. Real freedom is not license, not unrestrained following of this or that. We realize freedom and liberty when we keep close to the Divine Law. It is our protection. This is illustrated all about us in the ordinary everyday moral or immoral life of people.

Many have the idea that to be free means to throw away all restraint and follow every desire, however foolish or wicked it may be. The results of this we know. The free man is one who exercises his mastery and disciplines his thoughts and desires until they conform to the Law of his Being.

Jesus Christ came into the world to bring to men the pure, the whole, the unmixed Truth that will make free. Everyone must in time come to recognize this and cease seeking any other source for knowledge and understanding. One should not be afraid of the various philosophies of life nor be prejudiced against them. It is all a question of whether it pays to enter into those things seriously.

One of the important things to remember is that we cannot get light on any question by studying the negative side. We cannot know health by studying disease, abundance by thinking about lack, nor life by considering death. All the philosophies of men deal with death. The teaching of Jesus is life.



The race has long lived in lust and disease, only a small per cent of the world's population having seen these things as cause and effect. Hence, it is not surprising that many show a reluctance to enter into the regenerative thought, decision depending upon sincerity and inclination to study the weighty proofs of its truths considered both from a health and a religious standpoint. There can be little difference in health and spiritual matters when the body is considered as the temple of God and the kingdom of heaven within. There can be no excuse to the thinking man for robbing the body of its vital essence for a short duration of sensual excitement, depleting it of all the finer forces which differentiate it from the animal. Even many animals have sexual contact only at the time when offspring is desired.

When the vital forces in man are dedicated to Spirit, he is fed by the Hidden Manna and his body becomes charged with power to resist and surmount every mortal limitation, even death itself.

Learn to rely upon the power of the Word of Spirit.

Dedicate your body to Christ and deny all lust thoughts completely that you make an appeal to the Higher Master your husband which takes away all desire to meet you on any plane short of that of Divine Love.

* * * *

We would like to ask your advice in regard to the 27th chapter of Matthew, concerning the crucifixion of Christ. Do you understand that Jesus was a human being here on earth in flesh and blood? Was he really nailed to the cross, as we have read?—* * *

We believe the narrative of Jesus Christ as given in the Gospels. We believe that the Christ, the Son of God, took on himself the form of a man and was born into the world as the infant Jesus; that he grew to manhood, really lived and ministered to the people in Palestine and was crucified and nailed to the cross; was put in the tomb, and in three days rose again in the same body of flesh and bone. He redeemed his body of flesh from corruption and spiritual death. We believe that all this literally happened.

But back of the outer life and crucifixion of Jesus Christ was a great inner or spiritual work of overcoming. Because we see back of the letter of the Scriptures and try to get at the spiritual interpretation and meaning of the Bible so that we may get some real good for ourselves out of it in no way goes to show that we do not believe the history of the Bible is true. But the fact that certain men lived many hundreds or thousands of years ago and did certain things, could in no wise do us any good unless we can get some spiritual lesson out of their doings to apply to our lives so that we may overcome and rise to higher planes of consciousness.

The death of Jesus on the cross had its place in the salvation of man, but the inner overcoming that he did had a far greater place, and the thing that concerns us most vitally today is the fact that he was resurrected—body, soul and spirit—redeemed, unified, and his risen Life is in each of us. "If Christ be not raised, your faith is vain; ye are yet in your sins." But he is raised, and "Know ye not your own selves, how that Jesus Christ is in you . . .

Through acknowledging his presence and his life in every part of our being, we can become conscious of its cleansing, renewing, vitalizing, spiritualizing work in our own minds and bodies. "If when we were enemies, we were reconciled to God through the death of his Son, much more being reconciled, we shall be saved by his life." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood [life] of Jesus Christ [in us] cleanseth us from all sin."

The reason so many of the professing Christians of today get so little practical benefit from their faith in Christ is because it is centered in a dead or crucified Christ. They talk and sing about the cross and the blood that was shed for them and the sacrifice for sins, but in it all they do not see beyond the personal man Jesus, his literal death on the cross and the natural blood of his human body that ran out on the ground when the spear was thrust into his side. If they saw the real overcoming work he went through while he was living on the earth in human form, and saw the power of the Christ that was within him all the time, gradually lifting him above everything earthly or limited, and knew that through this great inner work he made a way whereby they could follow in his steps and overcome perfectly as he overcame, they would know that his final crucifixion was but the culmination of his whole life in the flesh, and they would get a real, practical lesson out of it. But men in their carnal state would so much rather see just the outer appearance of things, trust in an outer work done by Jesus Christ that they vainly imagine will let them go on living in their sins the same as those who make no profession of better things, and then when they come to the end of their carnal living, death, take them to a distant heaven where they will enjoy all the good that is promised now to those who obey the Law of God and learn to think, talk, live and do right. It is when man learns that both reward for doing right and punishment for sin are here and now, in the earth, that he will bestir himself and undertake to learn righteousness, and do righteously.

In order to become redeemed from their sins, consequently from sickness, sorrow, poverty and death, people must first take their eyes away from Jesus Christ in his human aspect and see him as he really is, the Son of God, Divine, Spiritual Man.

According to Peter, he was put to death in the flesh but was quickened by the Spirit (I Peter 3:18), and Paul tells us in II Cor. 5:16, "Wherefore henceforth, know we no man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, let him be a new creature: old things are passed away; behold, all things are made new." So our pattern, example and Savior is the glorified Christ; he it is that dwells in us and we in him, and when he shall appear we shall be like him, for we shall see him as he is. But we will never see him as he is now, until we stop seeing him as he appeared to be before he was risen and glorified, and begin to look through the eyes of the Holy Spirit who shall take of the things of Christ and show them unto us.

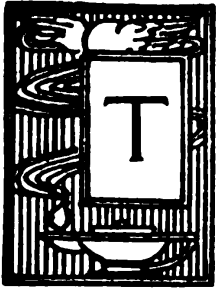
Spiritual things are not known by the natural man; they are spiritually discerned. The glorified Christ can be discerned only through the Spirit. And this is the Son of whom John wrote in II John 5:11, 12 and 20: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

Out of the wreck and chaos
 Of the order that used to be,
 A strong new race shall take its place
 In a world we are yet to see.

—*Lady Byron.*

GOD WRITES TO MAN

"If there be with him an angel, an interpreter."—Job 33.



HERE have always been people who claimed that God talked to them, but their associates, who have had no revelation, take their claims with a grain of salt. Thus a prophet never has honor in his own country because his associates do not see any difference between him and themselves, and they are incredulous when he claims a spiritual faculty. But when the writings of one who has had a genuine revelation are studied and talked about by other spiritually minded people, their value is appreciated. Our Scriptures were at first fragmentary—carried about in the pockets of the authors, and copied when asked for, until, after hundreds of years, they were bound in one book.

But every one of the sixty-six original parchments bound together in our Bible has somewhere in it revealed the manner of its production, and the majority of them ascribe dreams and visions as the means of communication.

If God has talked to men all down the ages in this manner, and they have understood, there must be a principle involved that all men may understand.

What is this principle? A study of the most popular prophetic authors in the Bible, like Joseph and Daniel, reveals that God used symbols to represent ideas, and they had wisdom to interpret those symbols for the intellect's understanding. Now that men are gaining an almost universal knowledge of the manner in which the thoughts of the mind work in the Universal Substance, or Ether, it should be an easy matter to get the key to all the secrets of the prophets in their talks with God.

We know that every thought makes a picture in the Ether, and that the brain is constantly throwing off these thought-images. It is also well known that the thought-images correspond to the ideas back of them. Photographs have been taken of the thoughts of people in anger, and

love, and various other emotions, and the results are conclusive proof that we do make living pictures of the thoughts we think.

This, then, is the key to all communications between God and man—mind pictures. When the superior planes of the mind are opened up through thinking about God and his laws, there begins a process of mental picture making that can be interpreted by those who will give it study. As the mind of man becomes familiar with the symbols he can read them like an expert in the use of the Morse system reads its signs.

People the world over are receiving these revelations from the realms of Spirit-Mind, and it is a sure and safe way of talking with the Lord when one can interpret. The following examples of dreams and their interpretation will help those who are open to such instruction to understand their own dreams.

I would like for you to please interpret this dream which was recently told me by a lady. She retired for the night and says she must have been asleep. At one of the windows there appeared the moon, very faint and small at first, and then it commenced to get bigger and more brilliant until it covered the window, and she says she could not describe the beauty of it. Suddenly there appeared the form of a face in the center, growing brighter and brighter, which resembled her father who she always thought had the face of Jesus. Next came something beside his face which developed into a hand with fingers together; and coming from this was clear water, drop by drop. It continued dropping so long she wondered where all of that water was going to, and she glanced down. She saw her husband sitting in a chair, and these drops were falling on his bald head. The room she was in was just crowded with people, a good many of whom had passed away. She thinks she must have been raised off the bed, for when she awoke she had the feeling that she had fallen and her heart was palpitating.—* * *

The moon represents the realm of reflected thought which reaches one mainly from the objective world. The window represents the avenues through which thought enters one's consciousness. Thought connected with the objective world is built upon appearances, and the more one gives up to it, the larger it seems to grow until it monopolizes the

whole mentality. Her father's face in the moon indicates that she places her faith in the sense or objective world. Father means faith. This is connected with the sense or objective thought, for it is barren of strength (bald head). The hand represents power, and by the application of the power of spiritual thought (clear water) her ideas of substance may be changed, and plenty will manifest. The room crowded with people represents her mentality filled with thoughts needing instruction in the Truth. Those who had passed away are old states of mind that are gone out of consciousness.

* * * *

I dreamed I was looking up and saw four pairs of snakes. The first pair was small and dark colored. They were followed by two more, much larger and black with gold markings. The third pair was much larger than these, and a beautiful rose color; and the fourth pair was so large that they seemed the entire length of the ceiling. They were illuminated, without color, just like a bright light. I was so interested in watching them that I awoke.


I also dreamed that I was going down a paved street with my mother, and a sister and brother. It began raining very hard just as we started, so I ran back and put on a white sweater. My mother said she didn't need a wrap, but I said, "Let me hold this umbrella over you." So I did while she held her dress up. We four went on in the rain, but some way we were in an auto. We had to back down into an unused muddy lot to leave our car, and four of the largest, handsomest horses I ever saw (three black and one very light gray) were standing so near, hitched in teams, each to a plow. They were very gentle, and did not move even as our car came very close. Then we got out and were going through a very old broken gate, and I saw in an old box on top of the fence, a nest of little birds. I thought they were canaries. In the box was a snake. The birds were twittering, and one was just vibrating and quivering. The snake was beautiful, not very large, a white, almost transparent one with two fine black lines extending down its back. Its eyes were large and brown and its face seemed the face of a child. But I thought only of saving the birds. A tall man, whom I recognized as a doctor, stood by the fence. I said, "Why don't you get a stick and kill it?" He said that if he hit it, it would crawl down under the little birds. Then I asked him if he couldn't get a string and loop it around the snake's neck and draw it out. I was so anxious about the birds, and said very crossly: "Well, why don't you do something to save those birds?" He said, "Didn't you hear what your brother just said?" My brother seemed


a boy about fifteen, and he said that they were destructive birds to let the snake have them. I turned to the doctor so angrily and said "Can't you see by their bills that they are not destructive birds?" My brother did say that, he is a liar." I awoke with such a feeling of shame for using that word.—* * *

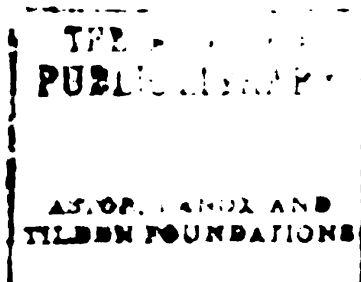
Snakes represent sensuality. That they appear in pairs and that there were so many of them, each pair more than the last, shows that you are enlarging this idea in your mind. Either you are wasting your body substance on sensuality or you are feeding the thought with your body substance but in either case the idea is increasing in your consciousness and should be eliminated. The changing color of the snakes shows increased substance given them by your thoughts.

In your second dream you represent the *I Am* body. Your mother, sister and brother represent relative thoughts. Walking down the street in the rain denotes activity in the outer consciousness. The *I Am* is able, through the power of Truth, to protect itself and the thoughts closely associated with it from the false belief of the race consciousness (the rain).

Riding in the automobile signifies dependence upon external means of getting rid of wrong states of mind, but the fact that this took you to the unused muddy lot shows that this dependence will avail you nothing, for it leaves you stranded in the "mud" of the mortal consciousness. The horses represent spiritual power, and had you known how to direct these powers they would have taken you out of the muddy lot. That you got out of the machine and walked indicates a belief in personal might and power as sufficient to overcome. The old broken down gate is the dividing line between the material and the spiritual consciousness. The nest of little birds represents spiritual thoughts enmeshed in substance. The snake represents a subtle, sensual thought which would destroy the more tender, spiritual ones. Appealing to the doctor for help for the birds shows a false dependence upon external means of obtaining release. His refusal to help you shows the futility of depending upon such means. Your brother stands for the intellectual

HE Word of God
is Now Here,
Casting Out Sin and
Healing the Sick.

HE Word of God is
Now Here, Increasing
Substance in my
Consciousness, and Making
Prosperity Manifest in my
Affairs.



ception of the Truth which, through lack of spiritual understanding, is ready to give the birds into the power of the snake. It is evident that you are growing in spiritual understanding, and the feeling you had upon awaking is but an outward expression of that which comes to man when he finds that that which he has set up as a good and safe thing to follow (that is the intellect) is not, without the quickening of the Spirit, of any practical benefit to him in spiritual ways. The Spirit is showing you that you are to follow the One Teacher and guide—the Spirit of Truth. Get rid of all dependence upon external means, and affirm your spiritual power, mastery and dominion. Affirm your freedom from all the limiting thoughts of the sense consciousness, knowing that through the power of the Christ consciousness *within you*, you can overcome every condition and exercise the power of the Spirit along every line.

* * * *

For a number of years I have had a certain dream which seems to be a warning of coming trouble. I seem to have a small babe in my arms. It is my own and I seem to love it and am anxious and worried about it. I seem to be in a strange place, away from home and friends. I dreamed this constantly before the death of my husband, and have come to think of it as a forerunner of trouble.—* * *

Your dream is given you by the Spirit to show you that you are at a certain stage of progress where if you will continue to lay hold of the Truth, it is possible for you to come into the Christ or spiritual consciousness. The small babe represents the Christ consciousness just born in you. The strange place in which you seemed to be is mortal consciousness. Away from home means to be out of the Father's house—spiritual consciousness. Your friends are your spiritual thoughts. They come to you in the silence, bringing messages from Divine Mind. The death of your husband has nothing to do with the dream. It is mortal thought that makes you believe your dream is a forerunner of evil. Remember that trouble and evil have their beginnings in thought. "Man's word [thought] is his only burden" and trouble. There is but One Power in the Universe and that is entirely good. Look for the good always and call all

things good, it matters not how they appear, and they will bring good to you.

* * * *

I had such a beautiful dream last night. It seemed that I suddenly found myself surrounded by a most vicious mob of Italians who seemed to have no other purpose than to take my life. Spying a house a short distance away, which I knew had American inhabitants who would give me their protection, I hurriedly made for this house but could not seem to be able to reach it. After making a struggle to reach it, and still seeming too far from it, with this bloodthirsty mob just about to get me, I suddenly found myself right in its very open doorway with a bright and glorious light streaming therefrom.

I entered and began searching and calling for the occupants, but could find no one. I went all through the house, but found no one. Finally, when I reached the very top of it, there was a little girl. I asked her where her people were and why she was alone in that big house. She, too, was greatly frightened by the mob which was clamoring outside, and said she didn't know where her people had gone, and in her fright she had climbed up to the roof of the house where I had found her.

Leading from the roof there seemed to be a large stone slab projecting from the house, with other slabs at intervals all the way to the ground, forming something like a stairway, but one would have to leap from one to another to get down. I took the child by the hand and we stepped out on this first slab, high from the ground, and crouched close to the house, lying flat so that the mob would not see us. I told the child that God would protect us, and told her to say, "The Lord is my Shepherd." She said it so loud that she attracted the attention of the vicious crowd to our hiding place. Then they begin to mount the slabs, raising their knives and howling for our blood. As they mounted after us, we sprang from slab to slab and reached the ground with them at our heels. When we reached the ground, the leader, a vicious looking creature, sprang at us like he would tear us to pieces; and I, with the little child clinging tight to me, smiled at the man, all the time declaring within myself, "God is my protection." He looked at me astonished and lowered his weapon. I said to him, "You cannot harm me, for you are God's child and I love you." He seemed only to understand the one word love, and of course, man-like, he took that word in its earthly meaning and reached out his arms to kiss me. I sprang from him which angered him again, and I then asked him for his interpreter, whom he called. I, with the little child clinging to me and standing apart from the mob, which was wild and clamoring, raised my arms and extended my hands, palms down, over the people and said to the interpreter, "My brothers and sisters." He told them what I had said and they im-

mediately changed their howls to cheers, waving their hands and beginning to smile. At this the leader scowled and threatened to again attack us, when I again extended my hands over the people, as if in blessing, and said, "My brothers and sisters, I love you all." The interpreter again told them my words, at which they all turned and fled. The leader then backed slowly away from us, scowling all the while, but not daring to harm us. I looked at him smilingly until out of sight, and then dropped my arms, kissed the child, and gave thanks for God's protection.—* * *

In this dream the place where you were was your body as a state of consciousness, and that it appeared strange to you shows that you do not understand your real body. The angry mob represents your angry, destructive thoughts, reacting upon your body, and that they were Italians shows they were entirely foreign to your real self. You represented the *I Am*, but you had not realized its potentialities, or you would have had dominion over all your thoughts, and you would have recognized the house as your own, instead of looking for another owner. The child was one of your new, pure, innocent thoughts, which had not become well enough established in consciousness to be immune to fear from the old mortal thoughts. You found her at the top of the house, or spirituality center. The stone slabs show the steps leading to this center, and they were made cold, far apart and hard of access by your belief in hard conditions. Had you realized the unreality of these error thoughts, you would have dissolved them at once when you invoked the aid of the Spirit; but your belief in them gave them power to combat you. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The rest of your dream shows you that your salvation lay, not in repressing the forces back of the destructive thoughts, but by the spiritualization, redeeming and lifting up of the entire man, including these thoughts, and turning the force back of them into constructive channels for the upbuilding of your body. By means of the universal language of Spirit (the interpreter) you conveyed this understanding to these forces and they were at once willing to become subservient to the *I Am*. The mind is the great creative force of the body, and its power is con-

stantly being made manifest through thought. Thought is continually creating after the mental pictures that are held before it. If the mental picture is of life, health, strength and peace, that will be the creation. One should therefore be careful to hold in mind nothing but the image and likeness of perfection, nothing that he would not have made manifest in the body and environment.

* * * *

I dreamed I had a large green snake in my house, of which I was fond. Different people told me that it was dangerous and treacherous and might destroy me, but I answered that I liked the snake and did not want to get rid of it. Well, all of a sudden I dreamed there were a number of little green snakes and you could hardly walk without stepping on them. They were awful, but when I would go near them the old snake would try to strike me. Someone told me to hit the little snakes in the head with the end of a hat pin. I thought I must get rid of both the old snake and the little ones, and then I woke up.—* * *

Your house is your body-consciousness, and you are the directive I. The large snake represents sense-thought, and green means growing. The little snakes show how fast these thoughts grow, and their antagonistic attitude is due to their destructive character.

This dream was a message direct from the Spirit, revealing to you that by allowing the sex idea to take root in your mind, you were opening your consciousness to a destructive force, which, if not overcome, would eventually destroy you. This is explained more fully in the booklet, "Regeneration the Way to Redemption."

Spiritual growth means literally the making for you of a new mind, which not only believes differently, but whose workings will bring altogether different and better results, as regards health and fortune, than the old mind and the old self, which must be gradually rooted out and destroyed.—*Prentice Mulford.*

I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.—Psalm 23:4.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The Lord gave the Word: great was the company of those that published it.—Ps. 68:11.

He sent his Word and healed them.—Ps. 107:20.

So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.—Isa. 55:11.

I will take sickness away from the midst of thee.—Ex. 23:25.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.—Ps. 91:10.

Thy light shall break forth as the morning, and thine health shall spring forth speedily.—Isa. 58:10.

The tongue of the wise is health.—Prov. 12:18.

The healing power of the Word of Truth is taught throughout the Bible and has been demonstrated in all ages by people who had spiritual faith. In these days a great company of believers is speaking the Word for the healing of the nations. The Society of Silent Unity is engaged in the healing ministry of Jesus Christ, and that the Word does accomplish its mission is evidenced by the large number of letters that are written to us acknowledging the results of the Spoken Word. Following are extracts from some of these letters:

HEALTH

Lorimor, Ia.—I think your prayers through God saved my son's foot from being amputated. Three times they prepared to have it amputated. I never worried about it but

kept in mind, "There is nothing impossible with God. He will answer our prayers if we have faith."—*Mrs. F. S.*

Green Bay, Wis.—I hardly know how to thank you for your help in prayers to our Father for my baby. He had all appearances of the measles, but is now quite 'well and like himself. When I wrote you the letter I had perfect faith that God would answer my prayers for his recovery. He was all broken out with that red rash, but by the next morning it had nearly all disappeared and by evening of the next day he was quite well, with no marks whatever anywhere. I praise God from the bottom of my heart for his goodness and love to me and mine.—*Mrs. C. H. J.*

Tampa, Fla.—I wrote you some time ago and told you of a throat affection I seemed to have. Since then I removed to my mother's and she at once called in a physician and he pronounced it tuberculosis. I weighed ninety pounds when I wrote you and now I weigh one hundred and fifty. The physician called in has given me no medicine, only rest. It was impossible to keep my mother from calling a doctor, but I have held to the Truth all the way through and the Truth has made the change. I can never be thankful enough for UNITY coming into my life at a time when affairs were desperate.—*Mrs. J. A. P.*

Grand Rapids, Mich.—In the short while I have read your books and you have taken me into your fold, I have had such a true sense of life that in it death can find no place. I have been freed from nervous fear and dread of being in the house alone at night, and of loss and accident. This freedom has brought me great peace. This rounding out in understanding has manifested outwardly and the hollows of my emaciated body are being filled in, and from ninety-two pounds I have this month gone to 103. For all of these things I am very thankful.—*Mrs. F. H. M.*

Petersburg, Va.—I was called one night last week at one o'clock to go to a little baby that was very sick. I prayed silently, asking the Father to heal her, and immediately she quieted and slept. She has steadily improved since and today is as well as ever. I have advised several friends to write to Silent Unity at different times, and in every instance good has followed. Good is manifesting in my life more abundantly every day. Things that were almost impossible once are very ordinary now.—*A. S. D.*

St. Louis, Mo.—I wrote you for prayers for my husband who had a heavy cold and hard breathing. He was not able to work that night, but I noticed his breathing be-

came easier about 10:30 and he was able to rest in bed after having to sit up in a chair all afternoon. He slept well that night and until late in the morning. The next day he felt fine and went to work that night. We are so thankful to God for his glorious results.—*Mrs. L. O. L.*

E. Rochester, N. Y.—A few days after writing to you I was conscious of a feeling of perfect peace. One night I was in prayer and I felt the strangest sensation and I knew I was healed. I had no seated disease, but was in a run-down condition and looked very bad. The tumor had become very large and I had not been able to lie on my back for two years or more. However, it began to soften and flatten out and now it is almost gone. I can lie on my back all night without any pain. I am so thankful, and may the Truth reach to the uttermost parts of the earth.—*C. W.*

Rockford, Ill.—The patient that I wrote you of is improving in a manner very miraculous indeed. He is now able to walk from his chair to bed and back and to sit up three or four hours a day. His mind is better than it has been in nearly a year. He was partially blind as well as mentally unbalanced and partially paralyzed, besides being a constant care for nearly fifty years. Everyone is astonished at this demonstration. His son is a physician and said he could never be any better and now cannot understand this miracle but affirms it won't last long. Just think what a perfect healing would mean if a partial one creates such a marvel.—*Mrs. C. W. M.*

Rockville, Ind.—Just about two weeks after receiving your letter I noticed a sudden change for good in my condition. I am gaining weight rapidly and the condition of my lungs is improving wonderfully. I am very thankful to God and to you, through whom he has given me this assurance of perfect health. It may be true that health cannot be measured by any methods in this world, and it is all the more true regarding the peace and intelligence and strength that has been given to my soul through reading your literature. It has opened up to me a much larger understanding of my God and of my Divine Sonship. I am no longer a weak, faltering man with thoughts of sickness, death, pain and sin continually before me. Praise God.—*A. H. S.*

San Diego, Cal.—The bladder trouble disappeared almost as soon as I mailed a letter to you for help. In a day all soreness had gone. The week following I was on my feet constantly and did more housework than usual with no trace of the pain returning. Our financial problems are met

one by one. Each week matters improve and we know God is our supply and are learning to turn to him for each need, realizing he wants to give. My husband's business is picking up each week, and he is cheerful, optimistic, encouraged and enthused. His employers are appreciating his work and all is harmony with him. It is wonderful when you know how filled with lack and inharmony his outlook seemed. I could write pages of our many wonderful demonstrations. I am full of gratitude.—*Mrs. H. T. W.*

Saunderstown, R. I.—Every time I hear from you I am wonderfully cheered and helped. Two years ago my little boy was severely hurt on his spine. I told him he would soon be better and used all the knowledge gained through studying your ideas. I prayed and waited. He is a great deal better, just a little lame. I sent him to school and he has just now come in running and said, "I can run now. I am all well." A miracle? Yes, indeed, and all because I have learned to trust in God.—*Mrs. W. C. C.*

Waterford, Va.—I wish to tell you how I have been helped. My eyes were always weak from being strained by hard coughing when I had the whooping-cough. They would jerk and twitch so that it was hard for me at school. I got glasses and wore them for twenty years. I knew God could cure my eyes and I kept asking for help, but did not know I had to help too, until one night I was told to lay aside the glasses, and I did so. I have been helped a great deal, but shall want your prayers to continue until I am entirely cured.—*Mrs. H. G. M.*

Philadelphia, Pa.—I rejoice to send this report to you, for when I received your letter I was prostrate in my bed with lagrippe and bronchial pneumonia. I told God to take me in charge, and today I feel like a new person. I read the article on Faith and put in into practice. All my wants were supplied. I am giving thanks to God continually for his blessings to me.—*M. V. B.*

New London, Conn.—I am in perfect health. If I get a little upset I can easily straighten myself out without taking any medicine, when in the past I would take a tonic and other medicines in the spring and fall anyway. I was never so well and never worked harder. May God bless you in the great work you are doing for mankind. It is really wonderful how you have been able to help me see the right way. It was so dark in the past and everything seemed so mountainous. I have much to learn yet, but the way is much plainer and brighter.—*L. W.*

Seattle, Wash.—I am so glad to write you of the wonderful change in our little boy. When I wrote to you, asking for your help through prayer, he was so nervous that he would lose all control of himself at times. He did not sleep well at night and just lived on his nerve energy. I was delighted from the first week at the improvement in him and now at the end of two months he is nearly a normal child again. He will begin school tomorrow and we had no idea he could ever enter school. I have found my poise also and feel that I am gaining ground every day. Before I heard of the Truth I was groping in the dark, but now I thank God I have found myself, and through his grace and your loving prayers for our good I feel I am a new person.—*Mrs. M. Y.*

Sprague, Wash.—How we rejoice at my ever-increasing recovery. I have been outdoors several times this week. Twice I ventured so far as the stores, two blocks away, and only had to use one crutch. In the house I do not need a crutch at all and am able to walk alone—with God's help. How thankful I am for his kindness! I wrote you recently for prayers for all three of us, as it seemed we were all taking the grippe, and now we are all free from colds. Thank God.—*Mrs. F. L. E.*

St. Louis, Mo.—My husband got well, for which I praise God. It was considered a miracle, he having lock-jaw and then erysipelas.—*Mrs. F. M.*

Kansas City, Mo.—We have had a happy Christmas indeed, for my sister whom you are treating for mental control, is rapidly regaining her health. We are constantly rejoicing and giving thanks for the demonstration of the Truth which has been so speedily brought about. The Word of God is indeed quick and powerful, and we praise and bless his holy name for his manifestation to us. My sister is now at home and my parents report to me that she is smiling, sound, sane and strong, for all of which the Lord's name be praised.—*L. R. G.*

River Forest, Ill.—I wrote you some time ago for prayers. I can't be thankful enough for the help we have received. My son has not had a sick spell since August and feels that he is entirely cured. My husband had not been working for a year and now has a steady job. We are praising God, for he is our supply.—*Mrs. C. H.*

Maxton, N. C.—I am reading and writing without my glasses, which I had not been able to do in eight or ten years.—*Mrs. P.*

Toronto, Ont., Canada—The morning after I sent a telegram to you, asking your prayers for my little sister, she began to improve and she is now about as well as ever. It is only a week since she was stricken with pneumonia and measles, according to the physician attending, and was compulsory to have one on account of the epidemic of measles in Toronto. She was very low and I am sure that it was a most wonderful healing.—*M. S.*

San Jose, Cal.—Several months ago I wrote you, asking you to help me in prayer for my daughter who, from her appearances, was losing her mind. Thank God and His mercy, she is better and her mind is clear. Words cannot express how grateful I am, and I shall never cease thanking God.—*B. J.*

Washington, D. C.—Before your letter came my work was being accomplished for my sister. She appeared to have gallstones and suffered intensely. Now she is almost as strong as usual and says her relief from pain was almost instantaneous. You have also helped us all to find greater peace and harmony in the home.—*B. A. Y.*

Coronado, Cal.—The letter I wrote you, asking for help against fear, had not reached the mail box before a fear faded away and it has not troubled me since. The statement you gave me in regard to worry, fear, anxiety, and doubt seems to me the best and most helpful that I have ever found and I enjoy keeping it in mind. Also I have passed it on to one in need of the same help and she finds it a great comfort and aid.—*Mrs. M. M. D.*

PROSPERITY

New York, N. Y.—I am beginning to get the fine results from a most wonderful period of prosperity. God has taught me where to look for the good that I wanted. I now know that God is the source of all Good. I do not deceive and give thanks for his bounty. Previous to my acquaintance with the Truth I lived a life of continuous anxiety, wondering and fearing whether I could meet my month's bills and whether I would hold my position. I was anxious as to whether business would be good, and on the slightest occurrence was sure that it would have a bad effect on business, until like Job, the things I feared came upon me. From my present knowledge I am surprised and indeed, not that my life previously had been so near a failure but that it was not a total failure. Now for the first time in my life I can look forward to the future in complete

fidence, knowing that whatever comes into my life is good and all that I need is to accept what God has so abundantly provided for me. I also want to thank you in behalf of Mrs. P., for the complete healing of the varicose sores on both limbs. They are entirely well for the first time in many years.—*A. L. P.*

Seattle, Wash.—I feel that I must write and tell you of the change for the better in our affairs since writing you. Everything looks bright to us and we feel entirely different in every way. My husband is working, with an increase in wages. My daughter is also working. I have been working at very hard work for a year and a half, and now I am going to stay at home awhile and make a home for my husband and three children. I thank God that I can do so. We have had so many fine demonstrations of increased prosperity that it would take too much time to write them to you.—*Mrs. T. M.*

Oakland, Cal.—Since writing to you for prayers for prosperity so much good has come to my life that it seems as if a new world had opened to me. I feel so joyous, peaceful and calm, happier than I have felt for years. I am so thankful for the little papers you send me. I distribute them among my friends and so many are getting interested.—*Mrs. H. V.*

Kansas City, Kan.—I have really a wonderful story to tell you. My son lost all his crop by hail last summer, and he was only a beginner in Colorado, where it is so hard to start without capital. He had been in despair for months when I urged him to write to you for prayers. He did not do so, so I wrote you, as things were getting desperate with them. You answered and I sent the letter on to them. My son received a phone message in a day or so that he had been recommended for foreman of one of the largest ranches in Colorado. This meant a great deal more than ordinary foremanship, as on the ranch mentioned so many benefits are given with the home. Of course, he accepted and is there now, and they are delighted with the place.—*L. B. R.*

Holley, N. Y.—Your prayers have been most wonderful. At the time I wrote you we were having no income, my husband being out of a position on account of illness for one year. Now we receive a check each month and will right along. I have just started to read UNITY and am just beginning to know my God, and I am so thankful for this knowledge.—*E. H. B.*

Cordova, Alaska—I asked your prayers for prosperity.

At the time we had only two families in our apartment house. Now we have eight and only one vacant suite. We thank God for the wonderful demonstration. One suite of rooms had been vacant for four years. We love the Truth and try to live up to the teachings.—*Mrs. H. B. B.*

Denver, Colo.—Please print these few words of thanks to our heavenly Father, as it may lead some stray or doubting soul nearer to him. I asked you two weeks ago to help me in prayer to dispose of some property. Before my letter reached you, or just two days after I sent it, a lady came and bought the property and paid cash for same. Thank God, from whom all blessings flow.—*Mrs. J. E. H.*

Oklahoma City, Okla.—I want to acknowledge the benefit received through the prosperity treatments. I went to Edmond to the Central State Normal School and took the teachers' examination. I wrote the answers with perfect ease and as a result I received a splendid third grade certificate. I knew why my thoughts were flowing so freely. It was because I was getting wisdom from a higher power.—*Mrs. R. P.*

Collingwood, N. J.—The relief has come quicker than I had anticipated and I want to thank you very, very much for your prayers and thought. Yesterday I received financial assistance of a very substantial kind, with promise of more if I needed it, and last night I had the pleasure of writing a number of checks in payment of some of my debts. I feel very happy today as a result of this new demonstration which, however, I never once doubted would come.—*C. M. G.*

Fruitvale, Cal.—Words cannot express what has been done for me. One week after I had written for a month's prosperity treatment my husband was given a ten-dollar raise in his salary, for which I am very grateful to God.—*D. M.*

Jerseyville, Ill.—I want to thank you for the help given to one of my friends. He says that his business outlook is better than it has been for a long time and he is also feeling much better than he did a month ago—*E. M.*

FREEDOM

Skiatook, Okla.—This was the first Christmas or New Year since I can remember that I did not feast upon the flesh of some poor bird or animal. I have been so for years that I could not kill, but would let my brother butcher take the life of poor, helpless creatures that God has placed under

man to love as he has loved us. Now I love them and will never cease in my efforts to raise them from under the curse of cruelty.—*H. A. P.*

Pendleton, Ore.—Some time ago I wrote you, asking your prayers for my son's freedom from false appetite. Since that time there has been a wonderful change for the better. He does not seem like the same man and I know he will continue to improve. Words cannot express my thankfulness to God, who is our help in every need.—*Mrs. H. T.*

Words cannot express how thankful I am for living a godly life. It is over three years since I have taken liquor of any kind. Neither have I smoked for nearly six years. I am trying to live a life that is pleasing in the sight of God.—*E. W. W.*

San Jose, Cal.—Some time ago I wrote you for prayers for a very dear friend, as he was drinking on account of unhappy home conditions. I met him a month ago and he told me he had not taken a drink for over a year, and that he had saved and paid off several hundred dollars' worth of debts. He said he had no desire for drink any more.—*P. D.*

Paradise Valley, Nev.—Since I took up the study of Truth I simply cannot eat meat, fish or eggs. I also see where the poverty thought used to rule me. I did not claim God as my supply. Even the sand in the yard seems to proclaim the glory of God to me. In fact, what seemed ugly and low to me before, now expresses the glory of God.—*M. D.*

Thomasville, Ga.—I must tell you what the Lord has done for Mr. A. P., for whom I wrote you for prayer. He has returned sound and well. He has been a morphine fiend for nearly twenty-five years. He went to a hospital for treatment, and he came back before the time was out and says he has no desire for it whatever. The doctor said that he was the easiest cure he ever had and that is saying a great deal, considering how long he had been taking the dope. He looks like a new man and says he feels better than he has in fifteen years.—*S. A.*

Guthrie, Texas—I wish to tell you that one of my boys has quit smoking cigarettes. He has not smoked one since a year ago last January and has not taken a drink for over two years. I know it is God's great love to me and I praise him.—*Mrs. L. F.*



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- One three-years' subscription to UNITY to any one name in United States, \$2.00.
- One three-years' subscription to UNITY to any one name in Canada, \$2.36.
- One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, \$2.75.
- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

ABOUT UNITY CENTERS

Coming to us from various quarters are letters telling of Unity centers that are not teaching the Unity doctrine. These letters ask how we can endorse these centers which take our name when they depart so radically from what is set forth in our literature.

We do not endorse them. We do not endorse anybody's teaching. It is all we can do to endorse our own, let alone holding up the standards set by the many teachers now so profusely scattered throughout the country.

Many of our readers take for granted that we have established the Unity centers that are carrying on propaganda work in our name. This is a wrong supposition. We are a school, but not a church, nor a society with branches. The Unity centers are independent movements and we have no jurisdiction or directive power over them. We have no copyright on the name "Unity," and cannot prevent anyone using it.

The only way these various Unity centers can prove that they are one with us is by bringing forth the fruits. That is what we have to do. We are not members of any church organization and have no backers in the earth. Over a quarter of a century ago we began sending out literature, advocating life based upon the plain teaching of Jesus. Our explanations of what Jesus taught were so simple and practical that people began applying them, and the results were just as promised in the New Testament.

As the years go on people are more and more accepting this simple doctrine, and we are finding our hands full in supplying the literature. Thus we do not have the time, even if we had the inclination, to censor the teaching at the various Unity centers. The only way to measure them is by that sure plumb-line given by Jesus, "By their fruits ye shall know them."

For those friends and readers who are obliged to notify us by the telephone, we mention here that our 'phone

numbers are Bell, Main 3780; Home, Main 8720-8722. As the operators at the Unity School are on from 8 a. m. until 9 p. m., messages can be received during these hours. After 9 p. m. call East 1670, Home telephone.

NEW TRACTS

Beside publishing our three rapidly growing periodicals, the Unity presses have found time to print editions of the following new tracts which have not hitherto been announced: "The Substance of Faith" (which includes *Your Thought Atmosphere and Healing Instructions*); "The Study of the Bible;" "Interpretation of the Twenty-third Psalm;" "Thought Substance;" "Jacob and Esau;" "Points for Overcomers No. 3;" "Inwrought Righteousness;" "Practical Christianity;" "Gaining the Master Key;" "The Vegetarian;" "We are Primitive Christians;" "The World to Stop Eating Meat?" "Fear Not;" "Joyful Obedience;" "Casting Out Demons;" "The Hope of Glory;" "Comfort Ye My People;" "Qualifications of a Spiritual Teacher;" "Hymn Book Theology;" "The Symbolic Meaning of Fire;" "His Name is Above Every Name;" "The Christ Mind;" "Questions and Answers No. 6, No. 7, No. 8, No. 9, No. 10" (five separate tracts); "Interpretation of Dreams;" "Pure Reason and Honest Logic;" "Practical Christianity" and "The Way of Prosperity."

The price of each of these tracts is 5 cents; but for those persons who desire all thirty of them, we will make a special price of 50 cents. When ordering, please ask for "30 New Tracts for 50 cents."

Charles Fillmore's new booklets, "Finding God" and "Giving and Receiving," are being eagerly sought by earnest Truth students who have felt the need of the explicit instructions which these two soul-satisfying essays contain. "Finding God" clearly defines the attributes of God in words easily grasped by the most elemental metaphysical student. Not only is God described, but directions are given for gaining a further expression of his infinite Power.

Wisdom, Love and Substance. The other booklet, "Giving and Receiving," is based upon the Jesus Christ doctrine of giving and receiving and its practical application in the affairs of life. The true standard and guide for a successful life is the Christ Law which is plainly interpreted in this booklet. The price of each of these booklets is 15 cents. On page 272 of this magazine you will find a more detailed description of contents and binding.

METAPHYSICAL BIBLE DICTIONARY

Bible Students Will Find This Book Exceptionally Helpful

All inspired or mystical Scriptures need to be interpreted, that the prophetic message may be received for the enlightenment of those who are receptive to it. The Master, Jesus Christ, knew and taught that spiritual things must be spiritually discerned, and that reading the words of the Bible was not sufficient as a guide into "the Way."

In presenting this dictionary of biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, the author says that he is aware that he is entering a field comparatively untrodden in modern Scripture study, yet a field where lies concealed mines of wealth in spiritual truth.

The Metaphysical Bible Dictionary is neatly bound in paper covers and will be mailed postpaid to any address for 50 cents.

LESSONS ON INSPECTION

We offer to send our readers "Lessons in Truth," for inspection. We will gladly mail the book to all who apply for it. When the applicant has received the book he may keep it seven days to examine it carefully. If at the expiration of a week's time, he desires to keep "Lessons in Truth," he may remit to us the price of it (\$1.00). If the book is not wanted after it has been inspected, it may be returned to us, in good condition, without any obligation on the part of the applicant.

AN INDIA PAPER EDITION OF THE NEW OXFORD BIBLE

The Oxford University Press has bound, expressly for the Unity School, the new Oxford India Paper Edition in Keratol binding. Those of our readers who desire a Bible de luxe should own one of these beautiful volumes. The India Paper Edition of the Oxford Bible should not be confused with the Bible which we have been offering our readers the last few months. Please notice the description of the wonderful paper of the India Edition on page 268 of this magazine.

TRUTH SONGS

The Unity School has published a fine collection of Truth Songs under the title of "Our Songs," by R. H. Randall. The book contains eighty pages of beautiful songs, consisting of solos, duets, quartets, choir and congregational hymns.

The music will surely appeal to all; it is good music accompanied by words of truth. The sentiment of the poetry is highly approved by those who have advanced in the Truth; some of the songs have been especially designed for Healing Services. This collection of songs, bound in board covers, size 7 by 9¾, sells for 50 cents. Sent post-paid to any address for this price.

TWELVE ISSUES OF "WEEKLY UNITY" FOR 10 CENTS

For twelve weeks this valuable periodical will be sent to any person who is not already a subscriber, for 10 cents. This special offer is made so that WEEKLY UNITY can be introduced to nonsubscribers at a very low cost. Send trial subscriptions of the "Weekly" to those persons you know who need more happiness, health and prosperity.

WEEKLY UNITY contains a number of departments on practical subjects. The articles are short and to the point, and have in them the solution to your problems. Send your name or the name of some friend or person in need, for a trial subscription—three months—twelve issues, for 10 cents.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

THE SILENT SEVENTY

On page eighty-eight of the January UNITY we offered to publish the location of the members of any given band of Seventy, on request of a member of that band. In response we have a request to give the location of the band numbered "GG," and take pleasure in submitting the following: Oregon, 5; Washington, 2; Cal., 11; Idaho, 1; Colo., 3; Mont., 1; New Mexico, 1; Kansas, 1; Okla., 2; Missouri, 7; Wis., 1; Texas, 2; La., 1; Mich., 5; Ohio, 2; Ill., 2; Ind., 2; Penn., 3; D. C., 1; S. C., 1; Ala., 1; Tenn., 1; Fla., 1; R. I., 1; Mass., 4; N. Y., 4; N. J., 2; England, 1; total, 70.

Regarding "The Lord's Prayer Spiritually Interpreted," a booklet written by Mr. Rexford Jeffery: In the future, we shall be unable to fill any more orders for this booklet. Our supply of the Prayer has been exhausted, and for the present we shall not publish another edition.

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of April to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the April UNITY:

CLASS THOUGHT

April 20 to May 20, 1916

Held daily at 9 p. m.

God is the Strength of my Life; of whom shall I be afraid?

PROSPERITY THOUGHT

April 20 to May 20, 1916

Held daily at 12 m.

I am strong in the Consciousness of the Riches of God.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in other places are coming to us, the object of the writers being to get acquainted with others of like thought. It is not unusual among publishers not to give out the names of subscribers because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give out the names of our subscribers, but instead will publish the names of those who have written us for lists. We will not grant the privilege to everybody, but to those only who have reason to believe are sincere seekers for Truth. Those following would like to meet Unity people in their vicinity.

Mrs. Arabelle Prime, 815 E. Vail Ave., Kokomo, Ind.

Mr. John Stearns, Webster Hotel, 6th and Wall Sts., Los Angeles, Cal.

Mrs. A. P. Edwards, 4335 Homer Ave., Los Angeles, Cal.

Mrs. Wm. J. Carr, cor 121st and 108th Ave., Ft. Edmonton, Alta, Canada.

Mrs. Beulah Anderson, 3227 Key West St., Los Angeles, Cal.

Mrs. Ella H. Kirkwood, 319 University Ave., Missoula, Mont.

Fred H. Shepard, 771 Main St., Buffalo, N. Y.

Mrs. Phil. Fischl, 10 Stratford Flats, Nashville, Tenn.

Mrs. C. W. Man, 13610 Blenheim Road, Cleveland, Ohio.

Bertie K. Moore, 1022 Dennison St., Columbus, Ohio.

Miss H. Kerber, 224 8th St., Fargo, N. Dakota.

Miss Jessie C. Derby, Brookings, S. Dakota, General Delivery.

Mrs. Winifred B. Robie, 83 Prospect St., Bradford, Mass.

Dr. Luema A. Johnson, 1014 6th Ave., Tacoma, Wash.

Mrs. Florence E. Carpenter, Milford, Delaware.

Mrs. George E. Remsen, R. F. D., care of James Bates, W. Norwalk, Conn.

Arthur Steer, Crown Hotel, Whitley, Yorkshire, Eng.

Mrs. M. P. Rogers, 213 Palm Ave., Watsonville, Cal.

Robert S. Clark, Republic, Wash.

Mrs. W. H. Raber, 420 E. Clay St., Stockton, Cal.

Mrs. T. L. Green, Scottsbluff, Neb.

Mrs. R. L. Snyder, Ashdown, Ark.

Miss Elizabeth Emerson, 1705 Morgan Ave., Parsons, Kan.

Mrs. Jennie S. Clift, Boulogne, Fla.

Louis Fey, Boseman, Mont.

A CORRECTION

The poem, "Love's Unity," in the January number of UNITY, was written by Emilie Pamela Briggs, instead of Edith Pamela Briggs, as appeared in print. We gladly make this correction.

A LOVELY EASTER BOOK

"IN CHRIST'S GARDEN"

By MARY BREWERTON DE WITT

Author of "Consecration of the Room"

It is quite appropriate to announce this lovely song of the soul now, at the season of the reawakened earth from her winter sleep. The beautiful message "Christ's Garden" is, in a spiritual sense, of the reawakening of the soul, an experience which those enjoy who listen fully to the voice of the Spirit within; it is only through spiritual communion that the soul is awakened and glorified in Christ.

The author gives forth her charming book "Unto Those Who Understand" who understand, that their realization of the Divine may grow the greater, and unto those who do not understand, that their eyes may be opened to perceive and their ears be opened to hear the voice of the Beloved Nature. To those who know love, to those who seek love, and to those who know not love."

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages, size 4½ by 7 inches. This ideal Easter gift is offered at 50 cents. Sent to any address, postpaid.

UNITY CORRESPONDENCE SCHOOL

Lashburn, Sask., Canada—I wish to let you know that the study of these lessons has been a great help to me in understanding the Truth. Through them my mind has been opened to the knowledge that the indwelling Father is the source of all I need—health, peace and prosperity. I have had quite a number of small dandruff eruptions. I had a growth on my right cheek and two months ago I was told by my mind it must go. I would place my finger on it and it would go away, affirming that the indwelling Father was purifying my being. Now there is nothing left but a very small scar and I am sure that will go away. Another instance of the wonder-working of the Truth took place when I was helping a friend unload some hay. I

the stack when all of a sudden I became very dizzy. My head swam and I could hardly see. I tried to throw it off but it only got worse, and I found myself getting unconscious when the thought came to me, "All things are possible through Christ." I also affirmed in the name of Jesus Christ, "My head is clear. I am well and strong, through the indwelling Christ," and immediately my head cleared and all was well. This all took place in so short a time that the people around knew nothing about it. I could tell you of numbers of demonstrations like the above of the way I have been helped in time of need. I have been guided when I knew not the way. I give thanks to God.—*V. W. P.*

Denver, Colo.—I think these lessons are just wonderful. I had a very great demonstration last Thursday night. I was sewing on the machine, hurrying to finish a garment, when in some manner I ran the needle through my finger nail and finger and it bent. Just for an instant a shock went over my entire body and then I began to make statements of Truth. I pulled the needle out—it took some strength to do so—but I felt no pain and just two drops of blood came. I have not felt any pain from the seeming severe accident since, and my daughter and I were very much delighted to think how quickly God was my help in every need. I thank and praise God all day long and when I awake during the night that he is revealing the Truth to me.—*Mrs. M. J. W.*

Rock Springs, Wyo.—Inclosed find answers to questions following Lesson One, Part One. I have found great help in my study of it and felt the presence of the Spirit every time I have taken the lesson up even to read. The answers some times would just seem to flash into mind and I know I am gaining in many ways and overcoming much. I know I am growing, for I can laugh over and at things now that once I would have scolded about or cried over. I have had several proofs lately of my spoken word accomplishing that whereunto it is sent.—*Mrs. H. W. D.*

Toronto, Ont., Canada—When I was being discouraged and tormented by thoughts of lack, Lesson Three—"Prosperity"—came to me. The relief it brought is like waking from a nightmare. After studying and meditating on the lesson, I feel the joy of peace with the assurance that all is well with me and the world. I bless you and pray to God for you daily, that he may increase and illumine your understanding, thereby enriching all erring minds.—*I. J. H.*

Fairview, Fla.—I am better in health than I have been in twenty years. The Bible has been my strength and guide, but your books and leaflets have brought me into a closer touch with God, and I can better claim the promise of healing. My mind is clearer and I have no pain.—*S. F. M.*

The New Oxford Bible

The new Bible is beautifully and durably bound in Keratol, a vegetable composition that looks very much like leather. The binding is excellent; it is stronger than that of the leather used on Bibles. Only an experienced leather worker can tell that the binding is not leather. *No leather or animal product enters into this Bible or its binding.*

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THE GUARDSMAN

WILLIAM A. DRAKE

"And for fear of him the keepers did shake, and became as dead men."—Matt. 28:4.

My Silvia, it is long since we have met,
So kissed, so held each other heart to heart!
I thought to greet thee as the conqueror comes,
Bearing the trophies of his prowess home,
But Jove has willed it should be otherwise.
Jove, say I? Nay, some mightier, stranger god,
Who thus hath laid his heavy hand on me;
No victor, Silvia, but a conquered man
Who seeks to hide his weakness in thy love.

How beautiful thou art! The years have brought
An added splendor to thy loveliness,
With passion of dark eye and lip rose-red,
Struggling between its dimple and its pride.
Yet there is somewhat that glooms between
Thy love and mine; come, girdle me about
With thy true arms, and pillow on thy breast
This aching and bewildered head of mine;
Here, where the fountain glitters in the sun
Among the saffron lilies I will tell—
If so that words will answer my desire—
The shameful fate that has befallen me.

Down in Jerusalem they slew a man,
Or god—it may be that he was a god—
Those mad, wild Jews whom Pontius Pilate rules.
Thou knowest Pilate, Silvia, a vain man,
Too weak to govern such a howling horde
As those same Jews. This man they crucified.

I knew naught of him—never heard his name
Until the day they dragged him to his death;
Then all tongues wagged about him and his deed
Some said he claimed to be their king,
Some that he had blasphemed their deity.
'Twas certain he was poor and meanly born,
No warrior he, nor hero; and he taught
Doctrines that surely would upset the world;
And so they killed him to be rid of him.
Wise, very wise, if he were only man,
Not quite so wise if he were half a god!

I know that strange things happened when he died
There was a darkness and an agony,
And some were vastly frightened—not so I.
What cared I if that mob of reeking Jews
Had brought a nameless curse upon their heads?
I had no part in that bloodguiltiness.
At least he died; and some few friends of his
Took him and laid him in a garden tomb.
A watch was set about the sepulchre,
Lest these, his friends, should hide him and proclaim
That he had risen as he had foretold.
Laugh not, my Silvia. I laughed when I heard
The prophecy; I would I had not laughed!

I, Maximus, was chosen for the guard,
With all my trusty fellows. Pilate knew
I was a man who had no foolish heart
Of softness all unworthy of a man!
I was a soldier who had slain my foes;
My eyes had looked upon a tortured slave
As on a beetle crushed beneath my tread;
I gloried in the splendid strife of war,
Lusting for conquest; I had won the praise
Of our stern general on a scarlet field;
Red in my veins the warrior passion ran
For I had sprung from heroes, Roman born!

That second night we watched before the tomb;
 My men were merry; on the velvet turf,
 Bestarred with early blossoms of the spring,
 They dined with jest and laughter; all around
 The moonlight washed us like a silver lake,
 Save where that silent, sealed sepulchre
 Was hung with shadow as a purple pall.
 A faint wind stirred among the olive boughs.
 Methinks I hear the sighing of that wind
 In all sounds since; it was so dumbly sad;
 But as the night wore on it died away,
 And all was deadly stillness; Silvia,
 That stillness was most awful, as if some
 Great heart had broken and so ceased to beat.
 I thought of many things, but found no joy
 In any thought, even the thought of thee;
 The moon waned in the west and sickly grew;
 Her light sucked from her in the breaking dawn.
 Never was dawn so welcome as that pale,
 Faint glimmering in the cloudless, brooding sky.

Carissima, how may I tell what came to pass?
 I have been mocked at when I told the tale,
 For a crazed dreamer punished by the gods
 Because he slept on guard; but mock not *thou*!
 I could not bear it if thy lips should mock
 The vision dread of that Judean morn.

Sudden the pallid East was all aflame
 With radiance that bent upon our eyes
 As from the noonday sun; and then we saw
 Two shapes that were as the immortal gods
 Standing before the tomb; around me fell
 My men as dead; but I, though through my veins
 Ran a cold tremor never known before,
 Withstood the shock and saw one shining shape
 Roll back the stone; the whole world seemed ablaze,
 And through the garden came a rushing wind
 Thundering a pæan as of victory.

Then that dead man came forth—O Silvia,
 If thou couldst but the face of him hath seen—
 Never was such a conqueror! Yet no pride
 Was in it—naught but love and tenderness,
 Such as we Romans scoff at, and his eyes
 Bespake him royal. O, my Silvia,
 Surely he was no Jew but very god!

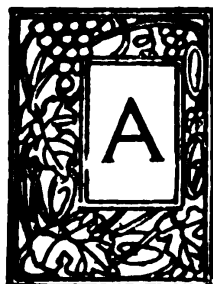
Then he looked full upon me; I had borne
 Much staunchly, but that look I could not bear
 What man may front a god and live? I fell
 Prone, as if stricken by a thunderbolt;
 And though I died not, somewhat of me died
 That made me man; when my long stupor pass
 I was no longer Maximus—I was
 A weakling with a piteous woman soul,
 All strength and pride, joy and ambition gone!
 My Silvia, dare I tell thee what foul curse
 Is mine because I looked upon a god?

I care no more for glory; all desire
 For honor and for strife is gone from me,
 All eagerness for war. I only care
 To help and save bruised beings, and to give
 Some comfort to the weak and suffering;
 I cannot even hate those Jews; my lips
 Speak harshly of them, but within my heart
 I only feel compassion; and I love
 All creatures, to the vilest of the slaves,
 Who seem to me as brothers. Silvia,
 Scorn me not for this weakness; it will pass—
 Surely 'twill pass in time and I shall be
 Maximus strong and valiant once again,
 Forgetting that slain god. And yet—and yet—
 He looked as one who could not be forgot!

“With a good thought for the first step, a good
 for the second step, a good deed for the third step,
 Paradise,” said an adept.

PRAYER

JEAN BERRY



AS WE enter into the Christ life, many of us find that our idea of prayer has to be altered. The old race consciousness of prayer as a supplication to a formidable and unwilling God has been deeply impressed on some of us; but it has not satisfied us, and we find no place for such an idea in the new life of joy and harmony. Let us then clear our minds of all former ideas, and look to our Master, Jesus Christ, that we may learn from his words and example what prayer is and how to pray.

First of all, we must notice that Jesus always prayed, and told us to pray to *The Father*—not to an august, avenging God, but to a loving, understanding Father. He compares him to an earthly father, but as infinitely more wise and kind. "If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." We must make it real to ourselves that God is our Father, and that when we pray we speak to our Father, by whom and in whom we have our being.

There is a law in prayer as in everything else. Jesus gave it to us very concisely when he said, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." There is no limit to what we may have, in kind or quantity—"what things soever." But, and this is the only condition, we must believe that we receive them. We must see them and feel them as concretely as a thing held in our hands, and then we shall have them. We find by experience that the more vitally we believe when praying, the quicker is the result. In knowing this law, we become careful of what we pray for. For if we desire and obtain a lesser personal thing, we usually find that we do not want it at all, and that it is a hindrance rather than a

help. We should study our desire well before asking its fulfillment.

Jesus gave us a few instructions as to how to pray. "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father which seeth in secret shall reward thee openly." "When ye stand praying, forgive if ye have caught against any, that your Father also which is in heaven may forgive your trespasses." "When ye pray, use not many repetitions, for your Father knoweth what things ye have need of before ye ask him."

True prayer can only be accomplished in secret. It is, when all earthly things are shut out, and we enter the stillness of our inmost self, where as Spirit we commune with our Father Spirit.

In this stillness, before we pray, Jesus recommends us to forgive. If we think anyone has injured us in any way, we give him in Spirit for his fault or ignorance, the love and knowledge that heals both him and us. This cleanses and makes us fit to speak freely to our Father.

The communion should be so close, our oneness with him so real that our desires need scarcely be spoken. They are not vainly repeated, for he will know before we speak what things we have need of, and what things we desire.

From the gospels we learn some things about the way Jesus prayed that will help us. Nearly always he is reported as withdrawing himself into the wilderness or on a mountain to pray. This, of course, signifies the getting away from earthly cares into the stillness, whether it be for silence or for thankfulness and glory.

Once, we are told, Jesus continued all night in prayer. There are times (and noticeably just before we begin our most important work) when we feel the need of a long talk with our Father. It gives us, as nothing else can, the strength to carry us through difficulties.

While Jesus prayed, the fashion of his countenance

was altered and his raiment was white and glistening. This should be an ideal for us, or a standard. For if we get into absolute communion with the Father, the Spirit Substance is bound to radiate through our faces, our bodies, and even our clothes.

The Lord's prayer, as given us by Jesus, is a practical, everyday prayer, including a comprehensive statement of our common needs. "Our Father which art in heaven." We start with the acknowledgment of God as our Father dwelling in us, for we know that the kingdom of heaven is within. So we commune with the Father who is in the innermost of our being. "Hallowed be thy name." Hallowed means holy, whole. The name Father then becomes the name of God, the perfect circle or whole.

"Thy kingdom come; thy will be done on earth as it is in heaven." Here we pray that all we know in the innermost or spirit consciousness may radiate out through our earthly lives.

"Give us our daily bread." There is here a twofold meaning of the word bread—the spiritual substance that vitalizes us, and material needs, which we do not wish to ignore, but only to relate. Both are given to us in a constant flow, so that when we ask for them we need only pray for a daily supply.

"And forgive us our trespasses, as we forgive those that trespass against us." When we fall short of what we want to be, we ask our Father to give us, in place of the lack, the power to manifest his life. And we know the law that by forgiving others we cleanse ourselves to receive his life.

"Lead us not into temptation." Temptation comes from *tento*, to try, and try means to prove by experience. But when we live in the Christ life, experience becomes unnecessary because we know of God. Therefore it is a desirable state not to have to be tried.

"But deliver us from evil." Lift us back again when we have let ourselves get lost in earthly cares or pleasures.

"For thine is the kingdom and the power and the

glory forever." We end the prayer with praise, acknowledging as belonging to our Father, the kingdom of heaven, of joy, of love, of truth, within us; the power that manifests all things in and through us; and the glory for all things that we show forth as a result of our prayer and this not once and again, but always, forever.

The prayers we know that Jesus himself prayed group themselves naturally under three headings, with a fourth that includes all the others: (1) the prayer for strength when he was troubled, (2) the prayer for others, (3) the prayer of thanksgiving and glory, and then the simple conversational prayer in which he talked all things over freely as a son with his father.

When the time for his crucifixion drew near, although he knew and spoke of it as his glorification, yet he shrank from it. It was natural then that he should go to his Father for strength. In this prayer we clearly see the personal taken into prayer and coming out as spiritual. "Let this cup pass from me," and then, "Not as I will, but as thou wilt." John's account gives the process of change. "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name." We often resort to prayer when in trouble, and if we pray truly, we always find our personal troubles sink to nothing and our souls expand in praise to the Father.

Jesus told his disciples that he prayed for them. "I have prayed for thee, that thy faith fail not." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." Here we find faith and truth as things to be desired for others. How often we want to pray for material things for others, or for circumstances that we think will help them. But things and circumstances are limiting in their nature, and if we pray for them we are limiting our friends. So let us follow the example of Jesus and ask for others only attributes of the Spirit. We know that faith, love, righteousness and

truth of themselves control circumstances and manifest such things as are expedient.

Most of the prayers of Jesus were of thanksgiving and praise. When he was about to restore Lazarus to life, before he spoke the words, "Come forth," he lifted up his eyes and said, "Father, I thank thee that thou hast heard me." When we are living in close communion with the Father, knowing that he already knows our good desires, and already gives them to us, we need not even ask but simply thank him for the accomplished work. Thanksgiving is a very important part of prayer. The end and aim of our lives is to glorify God, through ourselves, his sons. Every time we give glory to God we are fulfilling life. We should form a habit of thanksgiving, remembering that we have never had even a cup of water that has not been given us by our Father.

We have a wonderful example of Jesus talking to his Father in the seventeenth chapter of John. It is the most wonderful prayer the world has ever known. We see in it the perfect companionship and union of Jesus with the Father, and in his quiet discussion of the work he had done, we learn the true mission of the Christ. We find here the meaning of all life and the relationship between Man, Christ and God, the trinity in experience of body, soul and spirit. We should study this prayer for its teachings apart from an example of prayer. As a prayer it is the highest ideal of what prayer should be. When we can attain in prayer the realization of ourselves as beloved sons, speaking in holiest freedom of communion with our Father, then we pray indeed. All petty cares, and annoyances of material things fall away and we no longer want to ask for lesser things. We know that we have of the Father all good things, and we rejoice and glory in him and the manifestation of him through us.

The man who knows the Law is sure that his welfare is dear to the heart of Being; he believes that he cannot escape his good.—*Emerson.*

HOW TO CURE FEAR

ELINOR MOODY



WHY ARE ye fearful? O ye of little faith," is reported to have been a saying of Jesus to his disciples, two thousand years ago. We read the story and wonder that they were so reluctant to believe and live his teachings. And yet the same question might be asked of us, after two thousand years of various kinds of so-called Christian teaching.

Let us make this a personal question and ask ourselves, Why am I fearful and troubled over many things? Why am I not in possession of my birthright?

We are told so much of the things feared and hear so little of the faith that moves mountains, that it is not surprising that the vast majority of the people we know consider the Gospel not much more than a beautiful theory, well expounded, on many occasions, but unsafe as a chart by which to navigate through the world.

And yet it was of men who felt then as some of us are feeling now, that Jesus asked, "Why are ye fearful?" and then added, "O ye of little faith." Many of us can form a conception of how he may have felt, if we have tried to help some person reconstruct a life that has been given over to doubts, fears and discouragements. How the individual, instead of putting his problems up to God, runs hither and yon, first to one, then to another, constantly exaggerating the situation and begging another to carry his burden, for which his back alone has been fitted.

And here is the promise, so positive and simple: "Whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." And as though that were not enough: "Therefore I say unto you, what things soever ye desire when ye ask [or affirm], be-

lieve that ye receive them, and ye shall have them."

Can we get a more positive guarantee than that from any visible source of which we are aware? Have we tried it? Most of us will say we have. And did it work? Here again most of us will answer, "Not always," and either because we do not know why it did not work, or because we do know why it did not work, we fear to put our problems up to All Power and leave them there.

Let us read on and see if there are any conditions attached to these promises: "And as ye stand asking, forgive if ye have aught against any, that your Father also may forgive you," and Paul tells us that if we fail in forgiving, or in any other point, we are held guilty of all. So that it is simply wasting our thought energy and life power, when we ask the Infinite to send us the harvest, in spite of the fact that we have not prepared for it. It is impossible to consciously connect with All Power while we follow its laws only so far as it suits our convenience.

If we attempt to overcome the obstacles in our lives which cause us to fear and worry, and because there are some things in the laws of All Good which do not suit our present manner of living, undertake to do it in our own way, what will be the result? Precisely the same as when we travel in the wrong direction to reach a given point. It is a simple enough law. We shall eventually overcome all obstacles, and our fears and doubts will be things of the past, but we will have to do it in the right way, and the time and energy we use in trying to do it in our way, will be lost. We cannot ultimately fail, because we have not chosen him, but he has chosen us, but we can retard our own progress, so long as we persist in disregarding any portion of the Law, or in interpreting it to suit our own personal convenience.

The Law says, This do, and you shall live. If for the purpose of keeping alive little animosities, or doing other things that we think easier or more pleasurable for the present, we are willing to exist rather than to live, it is our privilege to do so. "Go thy way," was Christ's answer to an inquirer, "and as thou believest, so be it unto you." That

put the matter up to each individual in those days, just as it puts it up to us to do our own thinking and living today.

All Power is telling us to go our way, and if we believe we are sick, lame, poor, neglected, disliked and maltreated, so it is, and shall be, unto us. That comes to us on the highest authority obtainable—that of our elder brother, Christ, who had the same problems with which to contend that you and I have, only in a less enlightened age.

Again, if we believe that we have the desires of our hearts—Peace, Power and Plenty—so it will be unto us. We need to remember always and at all times, that we cannot separate the spiritual and material. There is no dividing line where the one leaves off and the other begins, and until we realize this, we shall fail to demonstrate the things with which we are trying to connect. The Law is, Seek ye first the kingdom, and all things else shall be added, and while we may demonstrate in some ways, we shall fail in others, until it becomes to us simply a matter of guess work, or of alternating hope and fear, a condition upon which we soon learn we cannot depend.

The habit of being fearful and troubled over many things, is a simple indication of what? A lack of faith in All Good. And most of us know what that means, so far as success is concerned. Listen: "Without faith ye are *nothing*," and "If ye have faith even as a grain of mustard seed, ye shall say unto this mountain, Be ye removed, and be ye cast into the sea, and it shall be done."

I believe that, and lest that is not convincing enough, I will add that I *know* it is a fact. I have proven it so frequently that I now know when I don't prove it, it is because I have not complied with the Law.

Faith is the superstructure of the working hypothesis which produces Peace, Power and Plenty, and until we believe and live the promises (and we do not believe them until we do live them), they are as worthless to us as the note of a man who has gone bankrupt. Until we trust these laws to mean exactly what they say, and until we have sufficient faith in them to live daily in accord therewith, they

are merely a portion of a beautiful theory or allegory, read, it may be, from a sense of duty or habit, but made of no real account in the matter of our lives; but rather, tabled in favor of the help we endeavor to obtain from our friends and neighbors.

It is amazing how many people who come to us with life problems, asking us to help in their solution, when asked if they have put these problems up to God, begin to make excuse. This makes it seem that in some respects we have not changed so very much from they of the olden time.

Perhaps, in a way, this is not remarkable either, because the religious teaching of the past few years has seemed to draw a more or less distinctive line between God and man as helpmeets, making of All Power a dispenser of spiritual things, and of man the dispenser of material things; and as most of us feel the need of material aid before we do of spiritual, we have grown the habit of overlooking the Real Source that cannot fail, while we hasten hither and yon in pursuit of someone who seems to carry aid plus, or who has maybe earned a reputation for "doing things."

Just when our forefathers lost their faith in God, it is hard to say, but certain it is they lost it, and it is only within a few years that an individual here and there has recognized the loss, and commenced looking for the Light—which has always been there, burning as brightly as in the olden time.

When we put our problems up to God with the same simple trust that we put them up to the individual who has a reputation for "doing things," we shall obtain results exceeding abundantly above what we ask or even think. So long as we fear to do that, we shall get no assistance whatever from that source—indeed, are we not told that "He that wavereth need expect nothing of the Lord"?

Daniel, when cast into a den of lions, was without fear, and so came out without harm. I believe we, with Daniel's faith, would be just as secure in our times of greatest stress. "Fear thou not, for I am with thee," if accepted at its face value, and lived, would be all the protection we would need under any circumstances. If we lived that as we live some

of the doubts and fears we have practically inherited (or accepted) from our ancestors, nothing *could* harm us or make us afraid.

The permanent cure for fear, doubt and worry is as simple as this, then; "Go thy way, and as thou believest, so be it unto thee." All Good is with us always, to will and to do the things that are ours to do, and failure in any line is impossible so long as we are conscious of this fact.

Calm Soul, of all things make it mine
 To feel amidst the city's jar
 That there abides a peace of thine
 Man did not make and cannot mar.

The will to neither strive nor cry,
 The power to feel with others give,
 Calm, calm me more, nor let me die
 Before I have begun to live.

—*Matthew Arnold.*

VITALIZING TREATMENTS

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so weak," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resources. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates: "I am energy; I am strength and power; I am filled and thrilled with Omnipotent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"

CRUCIFIXION AND RESURRECTION



ASTER has a spiritual as well as a material side, and to the one who is bringing forth his spiritual nature, its significance in that realm is important. In order to understand this significance, it is necessary to go back and inquire what it was that was crucified. Some say it was Christ, others that it was Jesus. We say that it was neither of these. Christ is the perfect idea in Divine Mind, and could not have been killed. Jesus, as represented in this Scripture, is the perfected man, having all the attributes and powers of the Christ. This one also is indestructible. What was it, then, that was crucified? The answer is, The false Ego, the "carnal mind."

There has been built up in the race-consciousness an Ego which does not recognize God as the One Source of knowledge and power. This Ego works from its own personal knowledge, and is trying to form a world of its own within God's world. It is in Scripture designated as the "adversary," sometimes translated "devil." Its only personality is in the man who gives it sway in his consciousness. Every man has it in degree, and we are all sinners until the true Mind as it is in Christ is formed in us. Jesus Christ came to establish this Mind, and he took on for the time all the limitations of the average man, including the false Ego. He had a perception of this mission, and the necessity of a certain crucifixion. This crucifixion he prophesied for himself, and insisted upon carrying it out, and rebuked Peter when he suggested that it might not be. The "adversary" does not like to admit that it is a bundle of errors that must be wiped out; but this is just what must occur in everyone who demonstrates the Christ-consciousness. The false Ego must be crucified.

Jesus Christ went through this experience for the benefit of all who desire to put on Christ. Not that we shall

be wholly relieved of trial or suffering, but that we shall be carried along and finally succeed in getting out of sin, sickness and death, and into the kingdom of eternal life. We may seem to suffer during the crucifixion, as did Christ and Jesus when the adverse mind was being destroyed. When we know what is going on, we are not afraid nor concerned about the outcome. When the follower of Jesus suffers pain, he does not attribute to it a physical origin, but searches in the consciousness of the "adversary" for the cause, and having found it, immediately allows it to be crucified on the cross—that is, crossed out.

It is this adverse ego that causes all the trouble in the world. Its selfishness and greed make men grovel in the mire of materiality, when they might soar in the heavens of spirituality. It is this false ego that causes the body to be sick and die. The body is the "lamb of God slain from the foundation of the world," by this adverse mind, which Paul calls the "carnal mind." Jesus said it was a liar from the beginning and the father of lies. It fastens its hypnotism upon the nobler aspirations and makes them commonplace. It betrays into the hands of materialism the Christ-consciousness, and finally meets its own crucifixion. Jesus took on himself "the likeness of sinful flesh," and it was this "likeness" that was crucified, not Christ, the spiritual mind, nor Jesus, the perfected body, but Judas, the carnal mind, the Adversary; Satan, the error Ego, the "sinful flesh."

This crucifixion goes on day by day in those who are striving to know God. Paul said, "I die daily." Every time we deny some selfish thought or habit, we crucify the carnal ego. Man's consciousness is a unity and all its experiences are coordinated. When one part suffers, other parts sympathize. Thus the good suffers with the evil in the crucifixion, and error or sin must be wholly eradicated before the body can ascend and remain in the high mind of God. Thus Jesus Christ suffers with Judas—yet not hopelessly.

The Spirit reveals to those who are seeking the kingdom that their efforts are crowned with success whenever they give up willingly the sinner Judas, and allow him to

be crucified. The real mind and the real body cannot be killed, but always rise to higher planes of thought after every crucifixion. Since there is sympathetic connection through identification of man with his thought, there must of necessity be suffering in the crucifixion, until by the word of denial the error is eliminated.

This is the resurrection—the coming to consciousness of the one undying Life, Love, Substance and Intelligence—Divine Mind, finding its perfect manifestation in man's consciousness. This Truth, having been formed in the conscious thought, works itself into manifestation in three steps, or days. The first step is, "I am Spirit;" the second step is, "I am Mind," and the third, "I am Body." The indwelling *I Am* at the center of the consciousness, and the great Over-soul that inspired Jesus, is Christ. The body is lifted up by a concentrated realization of spiritual thought in conscious mind, based upon an understanding of the great law of undying spiritual potentiality. Jesus said, "Into thy hands I commend my spirit." So we, in stepping out of the tomb of mortality, should always make a unity with the Father, and through this establish a sure foundation for the ascension which is to follow.

The loving Mary represents human sympathy which "stoops down" and looks into the tomb for the Lord, but "he is risen," and she finds him walking in the garden. Beware the limitations of human love—look for your masterful *I Am* thought, Jesus, in the omnipresent living force and vitality of the One Life penetrating and permeating every part of your body, which is the garden of God. Human sympathy holds us to material conditions when we think we are free. Those who are spiritualizing the consciousness are very apt to be pulled back into mortal ways through their personal loves, when just about to succeed. When Jesus said to Mary, "Touch me not, for I have not yet ascended to my Father," he represented the Wisdom of the *I Am* which does not allow personal love to bind it on its upward way.

"Why seek ye the living among the dead? He is not

here, but is risen." The weeping Mary and the sad disciples "stooping down" and looking into the tomb for their living Master, represent the forgetfulness of sense-consciousness. Jesus plainly taught that he would rise from the dead, yet his disciples forgot this, and sought amongst the dead for the living. The church is looking into the tomb for the victorious Jesus, while it teaches that he was crucified and that he "died" on the cross. Paul talked about being "crucified with Christ," but he meant that, accompanying Christ in crossing out our sins, we shall rise above them as he did. This is made possible through the overcoming work done by him. Through the quickening within us of the Christ-consciousness of life, we enter into life. "If Christ be not risen from the dead, your faith is vain."

It will not be through the introduction into his veins of some vitalizing serum that man shall overcome death and immortalize his body, but through a realization of the Christ-mind and its power to raise that body to a higher life-consciousness. Jesus told Mary that he would go before her into Galilee, which means that the Spiritual Consciousness precedes the human concept of life (Mary) into the Divine Energy, represented by Galilee (vibration). We must ever be sending out our ideals ahead of our realizations until we arrive at the goal—conscious unity with God, "my Father and your Father, and my God and your God."

All the graveyards and tombs will be deserted and turned into parks when men and women decide to follow Jesus in the resurrection. It is the bodies of people that are buried, and it is these same bodies that we are commanded to raise up. This resurrection is not at some great Easter day, but every day that the consciousness perceives the mighty truth that man does not have to die, but can with Jesus go through a transforming process which results in the redemption of the body. This transformation is the resurrection, and it is a daily casting off of the old and putting on of the new. This change goes on until the whole man is renewed, and he becomes indeed a new creature in Christ Jesus. It is in this way we "put on immortality."

We literally "die daily" and are resurrected daily. The three "days" or steps in mentality that bring the consciousness of the Indwelling Life in the body, can be realized in a moment and all the degrees taken in a flash of spiritual light when the soul is seeking God.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."—I Cor. 15:21.—C. F.

THE REAL AND THE UNREAL "ITES"

We are asked to give the metaphysical meaning of the names of the people whom the children of Israel found in the Promised Land.

The following interpretations are arrived at in this way: The Interpreting Dictionary of Hebrew names gives Hittite as "One who is broken; one who fears." Metaphysically we know that this applies to the thought, so putting these clues together we clearly see the meaning to be alien thoughts that have possessed the consciousness in the absence of the True Thinkers—the Is-real-ites.

CANAANITES—Little ambitions, small thoughts.

HITTITES—Fearful thoughts.

HIVITES—Crafty, tricky, deceitful thoughts.

PERRIZITES—Pharisaical, egotistical, stubborn, narrow, willful thoughts.

GIRGASHITES—Angry, impatient, irritable thoughts.

AMORITES—Amorous, sensual thoughts.

JEBUSITES—Domineering, overbearing thoughts.

"A thought is like the smallest seed;

When given a place to grow,

It bursts into a living thing,

Like unto that we sow.

"Whate'er you do, watch how you think;

Make no mistake in this;

Whate'er you sow, will surely grow,

And yield you woe or bliss."

EDITORIAL NOTES

In a recent number of a New Thought magazine the editor gives her remedy for a cold, which is, a dose of Epsom salts, a gargle, deep breathing, and other material remedies. This indicates that New Thought people are dropping back into the old drugging system. What do you say about this?—* * *

As we are not identified with the New Thought cult we cannot with authority say what they teach. A cursory reading of their literature leaves the impression of a futurist picture—give your imagination free rein and use plenty of red paint.

There was a time in the history of what is called New Thought when it had a standard of principles that were universally accepted by its teachers. These principles were the expression of minds that had been illuminated by the inspiration of the untrammelled *I Am*. But there was neither head nor organization to New Thought, and of late years it has become a Babylon of voices crying in the wilderness. The name has been adopted by every kind of new doctrine and has almost wholly lost the spiritual significance with which its early students regarded it. So do not take for granted that the name "New Thought" represents any definite spiritual doctrine.

Unity students do not take drugs to heal diseases. Every disease has a mental cause, and the only permanent healing is through a change of thought. A cold is thought congestion. The vital forces of the organism are moved by the many thought combinations that act in the brain centers scattered all through the body. Continuous study without relaxation will cause a "stuffy head," because the mind has forced the vital forces to the brain. These vitalities cannot flow back into the body and equalize because the human will concentrates continually in the one place and holds them there. This pressure forces the blood corpuscles through the mucous lining, followed by the flow from eyes, nose or throat. This mucous is not filled with disease germs. What materia medica presumes to be disease microbes are

really little scavengers attempting to relieve the system of its decaying blood corpuscles. Cleansing the parts does not touch the cause, and destroying the scavenger microbes is interfering with a provision of nature.

Fear, anger, love, passion, in fact every emotion of mind and soul act upon the vitalities of the body, moving them about in a lawless manner when one does not know how to poise in Divine Mind. Then the only remedy for a cold is equalization of the vital forces of the body, and this equalization is established by eliminating from the mind all thoughts that are out of harmony with the One Divine Mind.

Here is a treatment that will heal a cold: Lie flat on your back. Relax mind and body. Say, "Not my will, but thine be done." Repeat this quietly until you feel a "letting go" of your tenseness. Then mentally say to your throat, stomach, abdomen, back, knees, feet, in succession, "The equalizing, harmonizing, healing power of the Holy Spirit is now established in you, and you are whole and well." Do this until you feel the gentle flow of the life through your whole body, and your cold will disappear. This treatment can be given by one in the Spirit to another who needs help.

* * * *

Do you consider it wrong to kill and eat fish? If one has a large family who has been in the habit of eating meat, and expect it every day, how shall the mother, who is the cook and a vegetarian, meet the situation?—* * *

We do not think that any of the life forms should be destroyed, nor should a man give his stomach flesh food of any kind. Nature has made him a vegetarian, and experience proves that he thrives best when he eliminates meat from his diet. This is being demonstrated in recent years in athletic contests in this country and Europe and in experiments with soldiers and college students. In every test the non-meat diet has proved so superior that there is no comparison.

These facts outweigh the New Testament recitals of

Jesus instructing his disciples how to catch fish, etc. It may be that in that age and time, and among those people, who were fishermen, Jesus had to use the illustrations at hand. If we find by actual experience that certain conditions are for our well-being, it would seem reasonable that we adopt them, regardless of the examples of those who lived under different conditions.

To the housewife who is opposed to meat-eating, and yet has to cook meat, we would say, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Do not quarrel with the condition, but as you go about your work, send forth the Word of God, and make it a quick and powerful agent for the destruction of all sense-appetite. This Word will bring forth its fruit in due season.

* * * *

"Seek and ye shall find; knock and it shall be opened unto you." This inner door is opened in various ways—all that is necessary is a receptivity and willingness to let go the old ways, the old thoughts. Felix was terrified at the revelation of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, and he said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to erase personality in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willingly, the law itself brings about that precipitation of error thoughts into the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this—I have everything I require." But the Truth kept up its exhortations in the

mind and he let it work in a quiet way. He was not religious, but honest. He began to ask the Lord to show him the Higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to the joys of the new. It has taken him fifteen years to reach this place of security in Truth—so we see that it is not always a burst of glory that opens the door toward heaven.

* * * *

There is always a higher law at work than that perceived by the intellect. The Lord is there unseen but active. In the darkness of discouragement Jesus stood by Paul and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire. When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used it to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. What we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the house-tops. There is a law back of this. All things work from the invisible to the visible, from center to circumference, from within out. "Out of the fullness of the heart the mouth speaketh."

Testify in silence of the Truth, and this law will stand by you. You will in due season demonstrate if you are faithful. Many fail because they are not patient. They want results at once. Paul laid two years in a dungeon in

Caesarea before he was sent to Rome. Followers of the Spirit within should never be scared at the formidable array of forces that oppose them. Forty Jews took a solemn oath to neither eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will fulfill the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under Divine protection.

A lady testified in our Wednesday meeting that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself in came over her and she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and I will trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached the doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal.

* * * *

What about reincarnation? Does the ego have power to enter at will the mother's womb and be born again?—* * *

Reincarnation is a fact, as all people who are freed from the hypnotism of sense-consciousness know. In no other way can the inequalities of the human family be rationally explained. Either God is partial, or a chain of causes precedes the procession of people constantly passing from the invisible to the visible.

As egos we are all related to the race-consciousness as the drops of water that make up the Mississippi are related to the river. The incarnating ego is drawn by the law of attraction to the minds that best meet its needs. Every ego by that law will be drawn to similarly thinking people, and take up his abode with them. Where rational, pure thoughts are held and cultivated in the life there is no danger of tramp egos incarnating. In every incarnation a cooperative thought-process is involved in which heredity plays a part, also the conscious thought of the parents. These, as a rule, make the dominant characteristics of the child to puberty, when the incarnating ego begins to assert its power, and if it is strongly individualized, develops character outside the range of its parents. For example, Abraham Lincoln as a boy was common stock; but all at once he found *himself*, and was literally born again in that body which he had borrowed from his parents. Where there is a strong sympathy with sense-consciousness the soul cannot conceive or remember its past experiences. As it comes into universal ideas the range of perception is broadened and the ego begins to proclaim with Jesus at a certain stage of his development, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Spiritual understanding reveals to one that he is not in reality identified with the many masks which he has worn—that his real identity is the Son of God. The Jews believed that every great soul was the reincarnation of some of their old prophets, hence the surmises about the previous identity of Jesus is an expression of their Scripture. Jesus was a great soul, and both he and John the Baptist had special arrangements made for their incarnations. Zacharias and Elizabeth were plainly told that the spirit inhabiting their child was Elijah. And Gabriel said to Mary, "That holy thing which shall be born of thee shall be called the Son of

God." Jesus said that John the Baptist was Elijah, in these words, "If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows."—Matthew 11:14-16. It is the childish state of mind that has not yet developed spiritual ears sufficiently to receive these things.

Do not deny that which you know so little about. The belief among men that they have lived before is more general than most people think. Question nearly any person of meditative mind and he will tell you that he has times when he realizes former states of existence. I know scores of such people. One of them tells me that the events of a certain earthly life in Egypt, many years ago, are as real to him as the experiences of yesterday. Another says he remembers twenty of his previous incarnations. These people are not fools, nor crazy, but of sober mind and practical sense.

There is in our midst a certain unorganized brotherhood of people who know about these things, but seldom mention them for fear of ridicule. They write me in confidence of revelations that have been given to them, but they are not quite sure of the truth, and, like Mary, "ponder these sayings in their hearts."

But it should not be overlooked that reincarnation is but a makeshift under the law of existence; a sort of round-about way of keeping the race going. Through his ignorance and willfulness man does that which kills his body, when he should be making it more and more alive. By the grace of God, man is allowed to try again and again the law of body-building, with the hope that he will get wise and cease to die. Just how many chances he shall have no one knows. A time of reckoning must eventually come to those who persist in wrong-doing, and this is taught in Scriptures as the great day of judgment.

* * * *

In the regeneration, man controls, directs, teaches, and disciplines the faculties of his mind. To do this, he must

withdraw in a measure at least from money getting, and those other material occupations that have absorbed his time and attention. This disciples of Jesus "left all and followed him." Peter was afraid they had made a mistake, and he received this assurance from Jesus, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or fathers, or mothers, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." This is one of the promises that is always fulfilled where there is a whole-hearted surrender of the old life and a full absorption into the new, in mind and purpose. No one ever hears expressions of disappointment or regret on the part of a devoted Christian worker over anything that he has forsaken in the old life. On the contrary, there is rejoicing as each mortal link is severed, because the new relation in Christ is deeper and stronger than the human relation, and love is increased and real possessions multiplied.

When this school of man and his mind begins there is a medley of thoughts to deal with. Jesus sits eating with his disciples, publicans and sinners. This represents the state of mind which man finds within himself when he takes up the reform necessary to the Christian life. It is not by standing aloof from our errors that we overcome them, but by uncovering the secret sins and correcting them. Your good points of character will take care of themselves—all you need to do is to reform the bad.

Taken in its literal or symbolical character all the teachings of Jesus point to *increase*. His promises of good to those who follow him in the regeneration are so magnificent that men have construed them amiss. They have said that these promises will be fulfilled in heaven—that they are figures pertaining to the soul, etc. But Jesus emphasized that these things were to be fulfilled "now in this time."

Feasting is symbolical of abundance, and represents in the individual a condition in which the man is appropriating. Jesus is the bridegroom, who is providing generously for

his friends. This represents that period in our spiritual growth when we realize the inexhaustible abundance of the Christ Mind.

* * * *

The metaphysician should break the prevalent mental habit of retrospection and cease the mortal habit of reviewing the past. This should be carried into every department of thought. The "good old days" are all right for those who liked that sort of thing, but for those who have caught sight of the glorious *now* there is no sighing for the past nor regret over dead issues. The present is vital with living energies, and has in its keeping undreamed of possibilities for those who will grasp them and throw all the force of their minds into the declaration of their now present capacities to achieve all the desires of their hearts. He who has learned the dynamic power of his superconscious mind never wastes any time in grieving over wasted opportunities, nor does he ever lose a single volt of energy in thinking about past pleasures.

It may be that the past has its lesson for the future act, but this holds good for those only who square their lives by experience. The spiritually minded one drops all that binds him to tradition and precedent; they are of the earth while his life is henceforth to be cast in spiritual ways.

It is safe to lay down a rule that you will not talk about the past. You are Spirit, and you never had a past. You are *I Am* and both the past and the future are concentrated in your *now*. You were never born; you will never die. You had no beginning; you will have no ending. These statements are absolutely true of the Spirit, whose "image and likeness" you are. Then why not "walk after the Spirit"?

If you talk about your physical birth, your age, your childhood and youth, you are gluing yourself to those conditions and will be bound to them until you rise up and deny them. Let go absolutely of all past recollections. Cast them as completely out of your mind as you did the water from the bowl in which you took your morning bath.

Whether they have been good or ill, it matters not. The consciousness must be cleansed of all its memories before the "mind of Christ" can find a resting place in it.

Many people have trouble in concentrating their attention, and ask why. The cause can usually be found in this realm of mind overburdened with useless memories. Thoughts occupy space, are alive, and have a certain amount of intelligence. If you have not denied away the remembrances of the past, all of its thoughts are waiting recognition in your subjective consciousness, and when you go into the silence they come up by companies and by regiments and "speak their little piece." Cast them away and fill all the haunting memories with this mighty affirmation:

"Before Abraham was *I Am*."

* * * *

On the resurrection morning the friends and followers of Jesus seem to have forgotten the promise that he would rise from the dead, and they were looking for his body in the tomb. This means that when the belief in death has overshadowed us its darkens the understanding, and we must get from under it before we can be conscious of the presence of awakened life. Mary was searching for her Lord and Master in the tomb, while all the time he was at her side. John and Peter, failing to find him where they expected him to be, "went away again unto their own homes."

These all represent phases of consciousness in the mind that has gone through the crucifixion and burial of some mortal idea. When a great ambition fails there is relaxation throughout the system, and without the Christ to lift us up, we are dead indeed. Everything seems dark and all our hopes crushed. It is then that we should "turn back" to the living thought of the Jesus (*I Am*) standing near by, which says to the soul, "Woman, why weepest thou? whom seekest thou?" Grief and the search for the lost one in some external place is then quickly done away with. The ascending thought of the *I Am* is the saving idea, "I ascend unto my Father, and your Father, and my God, and your God."

The resurrection of Jesus takes place in us every time we thus rise to the realization of the perpetual indwelling life, connecting us with the Father. The graveclothes of mortal sense, which are thoughts of man's limitation and the necessitous obedience to material laws, are left in the tomb of matter. Jesus said, "I have overcome the world." This means not only man-made laws, but the broken law of nature, whose penalty is corruption of body.

The *I Am* is a law-maker, but in order to rise into the realm of pure ideas it must not be attached to (touched by) the clinging affections of the soul (Mary). The two angels, "one at the head and the other at the foot, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body always present in Divine Mind. The human sense of body has been taken away, but the spiritual consciousness always abides. These two bright and shining thoughts said to the weeping Mary, "Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:6.

The most effective consolation we can get and give to others under grief, is to *deny* the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerge the souls of those who mourn. Jesus did not want the sorrowing Mary (thought) to touch him, because it would pull him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything, nor look to matter and the limitations of the flesh for life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sackcloth and sit in ashes, but the Children of Light rejoice, look up!—ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THE KING'S BUSINESS

"The King's business required haste."—1 Sam. 21:8.

The Leeser translation of this text reads, "The King's business was urgent," which is perhaps a better rendering as it gives the idea of swiftness and dispatch without the suggestion of hurry.

In these days when the material world seems all-important it is easy to give the whole attention to the business of the world, but when the noise of mortal thought is quieted in prayer, the "still, small voice" of Spirit speaks a message of the real life, free from care and responsibility, and rich with privileges and blessings.

In the realm of Reality our God is King, and those who know him are appointed messengers and ambassadors in his name. It is his business that is urgent.

Preparation for his service calls for entire consecration to him, and that means the giving up of everything that calls time and attention out to worldly interests. It may not be a question of the right or wrong of these things, but it is a matter of conservation of all the substance and energy for the work of the Lord.

The King's business is first a ministry to the individual consciousness, and every man is called to be a messenger of truth to his own faculties and to the members of his body. If the King's business is neglected, the soul and body feed upon material thought, and there is no growth into spiritual consciousness. When the attention is given to Spirit, the substance of Spirit is in every thought. This thought-substance is food for mind and body and there is a steady growth in Spirit, preparing one for the further service of the King.

The second phase of the King's ministry is his work for the race as a whole. All mankind is to be lifted through the knowledge of the Truth into conscious unity with God in Christ. The results of this great uplifting will be that health and plenty shall abound, and all men and every living creature shall dwell together in universal brotherhood and

peace. Considering this, one can readily see how urgent the King's business is and how great the privilege of serving in his name. The things that make up the mortal life, its round of serious concerns and petty pleasures, are too trivial to be worth while to one who is becoming fitted for the King's business.

DIVINE ORDER IN EATING AND DRINKING

Probably in no other phase of man's overcoming has there been such a tendency to follow fads as in eating and drinking. The departure from the true and natural food has been so great that we find ourselves in a maze when we try to get back to the Divine standard, and all kinds of bypaths open up, which seem to be the main road.

But overcomers find themselves growing more and more into agreement that most food, if not all, should be eaten in its natural state. In cooking, many of the essential elements are lost and artificial flavors are used to make up for the waste so that an ordinary cooked meal falls far short in the nourishing essence of real food. What the meal lacks in quality is made up in quantity, making unnecessary work for the digestive system.

Most of us find that in learning to eat and drink to the glory of God, we make haste slowly. We take a faith step for some more spiritual form of food and then we have to grow into the new way. The appetite and the digestion have been trained in error and it often takes much discipline to establish a new order. But we do not grow except by taking these faith steps and staying with them after we take them. Now that the summer season is at hand, the opportunity is good for trying out at least one meal a day of raw fruits and vegetables. Those who have tried living upon natural foods say that the meals should be simple and that great variety is not needed. Fruits and nuts may be eaten at one meal and vegetables at another.

Some of the Unity workers have considered objections to salt as a food and have eliminated it from their diet during the past year. They report good results from this change.

Salt is a mineral and in its natural state is not in a form to be assimilated by man.

We have never taken up in UNITY the study of the various foods because we have felt that such questions should be worked out by the individual according to his own faith and understanding, but there are some fundamental principles that underlie the question of appropriation of substance in eating and drinking. These principles we feel at liberty to consider from time to time.

QUESTIONS AND ANSWERS

When is experience a factor in spiritual development?

There is an idea abroad in the world that spiritual understanding comes by carnal experience. People sometimes wonder how others who have not had such experience gain the understanding they have of many of life's problems. The answer may be briefly given in the words of Elihu, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." The serpent was the originator of the idea that carnal experience is necessary to make one wise. This is one of the lies he told Eve in the garden, and her children are still believing it. Jesus said, "The pure in heart shall see God," thus refuting the words of the serpent.

The Adam man having once chosen the way of experience has ever since been obliged to meet the conditions of experience. Instead of receiving the inspiration of the Spirit as his wisdom and guidance, he tries this way and that way and at last is obliged to admit that his methods are tentative and that through them he can never attain spiritual consciousness.

As the race must deal with the conditions it chose for itself, the question of the place of experience comes to every overcomer. The way we meet experiences decides whether or not they shall be of value to us in spiritual development; but we should keep in mind that it is the Spirit and not the experience that gives understanding. When one has consecrated himself to the Lord and is trusting that all his

life shall be established in Divine Order, then he has reached the place where he can analyze the thoughts lying back of experiences and make them harmonize with Truth.

Every overcomer appreciates the deep soul experiences that come to him. Sometimes the soil of the mind which has become crystallized in mortal thought must be broken by deep plowing, and wet again and again with the showers of the Spirit. Thorns and thistles that have grown in this soil must be burned. This preparatory work is not always pleasant, but after it is understood, we learn to rejoice in it. When the mind soil is fitted to receive the Word-Seed and the fruits of the Spirit begin to manifest, the blessing of experiences directed by the Spirit is proved.

What is spiritual integrity?

Spiritual integrity is that quality of the soul which makes one unswerving in his conformity to the Divine standard. It is well to know this, especially at this time when the standards of men are being overthrown. We find ourselves obliged to give up all mortal ideas of what is right and proper and learn an entirely new standard. The Christ Law of morals must prevail, and only those who have spiritual integrity can measure up to the Divine standard. In the process of change from the old to the new one may for a time feel at sea, but if he holds fast to his spiritual integrity he will find that his character is becoming established on the rock of the Christ rectitude.

What should be the motive back of every effort to demonstrate Truth?

It is the motive that gives to every act its character, and whether or not success follows the endeavor to prove the Law depends largely upon the idea that moves one to desire demonstration.

Personal motives limit man's power to express Truth. In the overcoming life all these personal motives are discerned and eliminated, and as this work is done, the Spirit has free course. Spiritual discernment is necessary in dealing with

motives because the adversary sometimes appears as an angel of light. The one desire that should always be the moving power in man's mind is aspiration to bring forth all his God-given qualities in the perfect expression of the Indwelling Christ. This is man's whole duty, and any motive that falls short of this hinders demonstration. It is the personal man that desires health merely for the comfort of being well or for the sake of impressing other people. It is right to desire that God be glorified by his works, but this, apart from the one true motive of bringing the Christ into manifestation, is not a good and sufficient reason for a demonstration. "This one thing I do . . . I press toward the mark of the high calling of God in Christ Jesus."

NOTES FROM STUDENTS' LESSONS AND LETTERS

Flesh eating in its inner meaning signifies that man is living by the disintegration of his animal parts, "dying unto death." Paul said, "It is good not to eat flesh."—Rom. 14:21. Meat does not vibrate life, does not suggest it. We emerge from the physical to the spiritual. Animals cannot do this, and hence the flesh of animals is full of toxins. In the physical world the ox is a symbol of strength, and he does not eat meat. So long as man gives pain and sows death, so long will he suffer pain and reap death. They who eat of flesh, eat of death. It is better to abstain from a meat diet, because foods freshly chemicalized by the sun's rays have a process of winding up, and that of an animal is a process of running down. From a vegetarian diet is acquired a refinement of thought and a gentleness of spirit.—*M. M. K. H.*

* * * *

You can't call work "work" when you realize the vistas of loving deeds it opens up to you. Every loving service rendered to the glory of God, be the task ever so humble, causes the soul to expand, and the beauty and fragrance is poured therefrom; as in the service of a rose, even though detached from the mother plant. In its love for man

it opens its petals one at a time, with each one sending forth a fresh fragrance, until at last its very heart is revealed. And behold, its heart is yellow, the symbol of wisdom. Even so in the heart of him who gives each day of loving service, we find the wisdom of God who created that soul, as a channel through which he might give individual expression.—C. A. P.

* * * *

Men, following the letter of the Scriptures instead of the Spirit, the shadow instead of the real, have taken the literal sense in following Jesus. They have tried the things that he did *because* he did them, instead of following the Christ, and being led of the Spirit, as Jesus was led. They who "walk in the Spirit" can really follow Jesus Christ's example. They do what the Spirit impels them, just as Jesus Christ did what the Spirit impelled him to do.—B. B. H.

* * * *

We have within us the wellspring of eternal Wisdom, the Source, and we can retire to this sanctuary within, taking with us words that express our desire. Holding our thought receptive to the inner voice, we listen in stillness and peace until we feel the impulse of Divine Wisdom. Sometimes it is only a thought, but we find ourselves seeing the problem in a different light; or it may come as a picture, or an impulse to do a certain thing, or as a word of command. It is possible to be so at-one with this wisdom that it will direct us in all we undertake. We can find that we know a thing as soon as we desire to know it. If we need direction we have only to pause a moment and the right idea will be given us.

Having once made this union with Infinite Wisdom, it is necessary to hold oneself receptive to it at all times in order to maintain the union unbroken. To become intent on things of the sense world is to be tense in the outer and to break the consciousness of unity with Divine Wisdom, and then one has an unsatisfied feeling, a restless, discontented running to and fro, seeking for wisdom and harmony, until after a while there is such a yearning for satisfaction that one gives up all

and becomes as a little child, holding oneself again receptive to Divine Wisdom, and then the union is restored. Again and again is this experience repeated until we have learned to know at all times that there is only one Mind, and that the only thing that gives complete satisfaction is to give perfect expression to that Mind. Then we say with settled conviction, "There is no will but the will of God. It is no longer I that live, but Christ liveth in me. Infinite Wisdom is all that is and it prompts my every word and act." Then we go on to a larger and fuller success, and enter into perfect happiness and all needful things are added unto us.—*Mrs. C. J. S.*

* * * *

Through conscious thought I am bringing forth an abundant head of hair, while a few years ago it scarcely covered my scalp. Always I had thought of my hair as "ugly and thin" and it responded perfectly. One day the thought came suddenly that I might have beautiful hair by holding that thought. I realized that I had never given it a chance. I began to work on it daily. After about a year and a half, someone said, "You have such beautiful hair." Like many demonstrations, it "surprised" me. That opened the way for greater realization, and many people who remembered my hair as it had been have asked me what I used on my hair. I always tell them the "Elixir of Life." When they begin to wonder where they can "purchase a bottle" I tell them of the Store that contains the Treasure. I am even now having greater realizations of perfection in my hair and scalp than before. This has been accomplished through thoughts of life, beauty, abundance, substance, and always having the vision of what it should be. I have a vivid imagination, which faculty, when spiritualized, is one of our wonderful co-workers.—*I. M. M.*

* * * *

"I am one with Thee in thought and word. My mind is thy Mind; my soul, thy Soul; my body, thy Body; my substance, thy Divine Substance. In realizing this I am filled with thy pure Substance from which all the desires of

my heart and soul are made manifest in health, strength, love, peace and plenty."

God is Spirit. Spirit is the only Substance. *I Am* Spirit. Every cell and fiber of my being is Spirit. *I Am* in every cell and fiber of my body. My body is Substance. *I Am* Substance. In me Divine Substance is made manifest. The Law is fulfilled in me and all things are added.—* * *

* * * *

We may affirm every good thing that we desire, but in our affirming we always should keep in mind our ideal. It is not the possession of visible comforts that we really want, but a conscious realization of our oneness with God. When we have this realization, when we have the "understanding heart," all these other things will be added unto us.—K. F. F.

* * * *

The world and the church have considered immorality sin, and morality righteousness, which is a mistake. Heaven is the realm of Divine Ideas. Righteousness is the proper expression of these Divine Ideas. Any failure to express these Divine Ideas in the right relation is unrighteousness, and all unrighteousness is sin. The Divine Idea of Life is that life is everywhere present in all abundance, always expressing itself as health and vigor. Such manifestation is righteousness. Any deficiency in manifestation, as sickness or weakness, is sin. The Divine Idea of Power is that we are sons of God and inherit power from him, and should express such power which is righteousness. Failure to thus manifest is sin. The Divine Idea of Love is that we should love God first, and always, and our neighbor as ourself; this expression is righteousness. Any demonstration of such traits as hatred or anger is sin. The Divine Idea of Substance is that there is an "omnipresent Spirit Substance out of which all things are made." To realize and express this Substance is "all sufficiency in all things." Any appearance of poverty or lack of any kind is sin.—J. E. M.

"He serves all who dares to be true."

THE PROTECTIVE LAW OF NONRESISTANCE

HOWARD A. COLBY



THE Law of Nonresistance is based upon the laws of the Science of Mind, the fundamental axioms of which are that whatsoever is resisted, whatsoever is feared, will sooner or later come upon the individual or nation. These axioms are as true as the axioms of geometry.

If an individual carries a pistol in his pocket with the idea that it is his protection, he will sooner or later get shot. This is also true of a nation. It is only a question of time when the mental law will bring disaster upon the individual and nation that does not understand the Universal Law of Love.

Prepare a little, and we will "get it good;" prepare big, and eventually there will be the greatest bloodshed that has ever been known.

It is remarkable, in the light of past history and this present greatest of wars, that there should be a human mind which does not see the working of this law.

The law of nonresistance is the most positive and protective law in the world. It is the only law which will bring peace among men. It requires much more intelligence, more wisdom and nerve than the negative idea of resistance and physical force. "Love your enemies," "Bless those that curse you," "Resist not evil," are statements of the highest intelligence. The truth expressed in them is of the greatest import for the human mind to grasp. They contain the secret of the ages. It is the only way that permanent peace and good-will will ever be established among men and nations.

It is an individual proposition first. This is the most vital point. Each individual must play the game, until we are all educated in the workings of the higher laws.

The idea of resistance is based on fear, the greatest enemy of man. It is the product of ignorance. It is the lack

of knowledge and understanding that Love is the greatest force and power in the world.

"But," says the sincere seeker after Truth, "look at dear little Belgium. She was not prepared; see what happened to her."

Yes, but she fought, my dear fellow, and that is the cause of her terrible suffering today.

"But what would have happened if she had not fought?"

The Germans would have put the people where they would have been safe from harm, and fortified the places they wanted.

"How do you know this?"

By intuition, the keenest knowledge in the world.

"Well, how about China?"

China did not know anything about the law of non-resistance; there was not even enough life in her to play the game of physical resistance. The law of nonresistance requires great courage and activity—the activity of doing good.

"What would you do personally if you were obliged to pass through a town where everybody had a six-shooter, and was shooting everybody else?"

In the old thought, the thought of preparedness, I would buy a leather protector, practice with a hair trigger pistol, put one in both hip pockets, and "go to it." But today, with a keen perception of the greater wisdom of the protective law of nonresistance, I would pin a sign on my chest and on my back, "I ain't got no gun."

We must hold a man amenable to reason for the choice of his daily craft or profession. It is not an excuse any longer for his deeds, that they are the custom of his trade. What business has he with an evil trade? Has he not a calling in his character?—*Emerson*.

For with thee is the fountain of life: in thy light shall we see light.—Ps. 36:9.

SUNDAY LESSONS

SUNDAY, APRIL 23

THE ENTHUSIASM OF PRAYER—Neh. 1:1-11.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven,

5. And said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned:

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples:

9. But if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

SILENT PRAYER: *The effectual fervent prayer of a righteous man availeth much.*—Jas. 5:16.

Nehemiah represents one who has been carried away from spiritual peace (Jerusalem) into the confusion (Babylon) of sense, and is desirous of again restoring the Holy City. Nehemiah has his representative in all those who have once realized the peace and joy of the spiritual life, but have been captured and led away by the power of mortal thought. A cause lies back of every occurrence, and the deportation to Babylon of the Jews was the result of laxity in keeping the Divine Law.

There is a law of life as exact as mathematics. If men fail to acquaint themselves with this law, they suffer the consequences of their ignorance by doing things that destroy peace and make bondage and hardship apparent. When a man comes to himself he receives gladly the messengers from the spiritual center and proceeds to bring about a re-establishment of former relations. Nehemiah took the initial step in this direction, which is to seek God, the one great and only resource for men in dire extremity.

Prayer and fasting are, metaphysically, affirming and denying. The Lord's Prayer is not a supplication, but a series of affirmations and denials. The mind has great power in the use of words, and with them marvelous things may be accomplished. A man can build up his wasted frame by affirming the life and power of the Spirit to be active in every part of his organism. This will set going the constructive Spirit, and the "walls" of flesh that are afflicted will be built up, and the "gates" that are "burned with fire" will be restored to their normal condition. The "gates" of the body are the mouth, nose, ears, eyes, and all openings. Through disobedience of the law, and sensual indulgence, these are burned with fire and fever from generation unto generation.

The first step in restoration of the body is fasting and prayer. Some people think it a great thing to fast from food for days and weeks, and even months; but it is a much greater thing to fast from error thoughts. One does not realize what a slave he is to evil thoughts until he tries to turn the current

of his mind. The help of a higher power is necessary to do this successfully, and prayer calls to our aid the Supreme Helper, through whose Law we conquer all things.

Confession and admission of sin open the soul to God, and Nehemiah followed intuitively the steps that all men have found by experience to be the most effective concomitants of prayer. Having confessed and surrendered yourself to the Divine Good, do not hold yourself in error by continuing to think yourself a sinner, "Ye are now made clean through the word."

Verse eleven shows the earnest faith and simplicity of this spiritually-minded man. He talked to God as if he were present and would give attentive ear to every request. This confidence in the power of God is what stirs the ethers of Mind and sets into action elements in soul and body that speed the consummation of every request. Divine Mind works through man and requires, to do great things, that man have the faith of the Absolute. Nehemiah was but a cup-bearer slave to the king in Babylon; but his prayer lifted him into such a courage and confidence in himself and God that he went to Jerusalem and inspired the poor, downtrodden remnant of Jews remaining there to rebuild the walls of that city.

SUNDAY, APRIL 30

VIGILANCE IN THOUGHT PROTECTION—Neh. 4:6-18.

6. So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see,

till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be ye not afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

SILENT PRAYER: *Watch ye, stand fast in the faith, quit you like men, be strong.*—I Cor. 16:13.

Thought is the builder of our body-walls. Loose, careless, disorderly thinking is responsible for the weakening that ends in decay and invasion from without. When we again set up right standards of thought, and the constructive workmen begin to build, much "rubbish" is found in the subconscious that delays them. If man had made no mistakes of thought, and had no results of his errors to correct, it would be an easy matter to construct the perfect body, without spot or blemish. But the law cannot be broken. The results of what we have done, in both good and evil, have formed our consciousness. The good predominates, and we should therefore be glad. The evil can be erased, as the errors in a mathematical problem are wiped out, and the correct figures substituted.

"To be forewarned is to be forearmed." When we

are told where we shall meet opposition, and its character, we can prepare ourselves and not be overwhelmed. In healing and rebuilding the walls of the body-temple we all find these "adversaries," and they work in the darkness of the subconscious and seem to say, "They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease." The adversaries of the constructive mind appear under many guises and are so subtle in their attacks that it requires more than intellectual understanding and power to cope with them. The Prophet of the Lord, represented in this lesson by Nehemiah, is the teacher and inspirer that rises up within one and says, "Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives, and your houses." This is a battle between weak, undisciplined, uncivilized, savage, sensuous thoughts, and strong, orderly, civilized, refined, spiritual thoughts. The ignorant error thoughts are responsible for the disease and disintegration in the body, and we must set up a proper protection against them. They are whispering to us, "What's the use? You can't overcome these physical conditions. You can't go forward in this work; you must return to us and be content with the old life." These and a thousand similar weakening and defeating thoughts are constantly passing through the minds of those who are striving to rebuild the temple under the Divine Law.

It is necessary to be on your guard against adversaries of every kind. Jesus said, "I say unto you, Watch!" "Eternal vigilance is the price of success." This does not mean that we shall get anxious and set up a nervous strain, in our overcoming, but that we shall see to it that the work of building up the Christ-body is not interfered with by the foolishness and ignorance of the carnal mind. It is found by truth workers that conscientious training of the thoughts along constructive lines leads to the establishment of a subconscious thought-protection, similar to that described in verse 16. Half the mind is on guard while the other half works, and no reflected error thought can get in. When this conscious-

ness has been attained there is no further complaint about adverse vibrations, malicious animal magnetism, nor psychic impositions of any description. "And he that sounded the trumpet [word] was by me [I Am]."

SUNDAY, MAY 7

DO NOT PARLEY; WORK—Neh. 6:1-12.

1. Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein (though even unto that time I had not set up the doors in the gates),

2. That Sanballat and Geshem sent unto me, saying. Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief.

3. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4. And they sent unto me four times after this sort; and I answered them after the same manner.

5. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand,

6. Wherein was written, It is reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou art building the wall: and thou wouldest be their king, according to these words.

7. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9. For they all would have made us afraid, saying, Their hands shall be weakened from the work, that it be not done. But now, O God, strengthen thou my hands.

10. And I went unto the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11. And I said, Should such a man as I flee? and who is there, that, being such as I, would go into the temple to save his life? I will not go in.

12. And I discerned, and, lo, God had not sent him; but he

pronounced this prophecy against me: and Tobiah and Sanballat had hired him.

SILENT PRAYER: *The Lord is the strength of my life; of whom shall I be afraid?*—Psalm 27:1.

Whoever takes a definite stand for the establishment and sustenance of certain true principles creates opposition. This was the case with Nehemiah; he was preparing to restore the worship of Jehovah in Jerusalem, and those who wanted no such standard of principles, opposed and ridiculed his work.

Everyone who takes a stand for Truth principles, and attempts to forge ahead of his fellows, is sure to set up opposition. Every reform, every effort to change the kingdoms of the earth into the kingdom of heaven, every upward movement of man, is opposed by many, and strong and bitter enemies arise, because few men are willing to give up the present possessions until they are sure of others more valuable. Jesus warned his followers of this, and told them what they must suffer for his sake.

But it makes a great difference how one meets the opposition. Some think it necessary to go forth and battle with those who oppose and ridicule their reforms, while others quietly work away at their problems, giving no attention to foes. The latter course is always best, because strife stirs up strife. Change your enemies to friends by proving to them by your works that what you are doing is for their good as well as yours. Many men have been roundly cursed by foes, and even by friends, and afterwards honored with a monument of praise for the good they accomplished. When Boss Shepherd was rebuilding Washington he was the most hated, slandered and berated man in the District of Columbia; but his enemies were forced to admit that he was wiser than they, and now point with pride to the work he did. The inventor of the first sewing machine, Elias Howe, was mobbed by the women of his own community. They claimed that he was inventing a machine that would take away their means of making a living.

The greatest opposition to spiritual progress is found

among religious people. When men have adopted a set of religious beliefs, and they have been accepted by many and a theological ecclesiastical body is being carried forward, an almost impregnable wall is built around the people, and but few escape. When one does get free and asserts his right to set up the standard of the true God, he is anathematized by the church, by his family and by his friends. Then comes the test of the true Christian. Do not be tempted to go forth to battle. Do not argue nor with heat discuss the subject. Show by your works that you have the truth that makes men better. Prove the law in yourself. If you have been given to contention, here is your opportunity to keep a sweet silence.

In the family relation this opposition to the spiritual life is most pronounced and hardest to be reconciled. But here enemies can be made friends. The power of the Spirit is without limit. Pray for power to overcome by love all those who are opposing your spiritual freedom. God is love, and he will surely answer your prayer.

SUNDAY, MAY 14

THE JOY OF OBSERVING THE LAW—Neh. 8:1-12.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiyah, and Masseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddanah, Zechariah, and Meshullam.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

SILENT PRAYER: *The law of the Lord is perfect, converting the soul.*—Psalm 19:7.

"And all the people gathered themselves together as one man." It is one man talking to his own thoughts or people. We speak of "educating the masses," but forget that this education depends upon the efforts of each individual. Educators and reformers have a way of talking about "elevating the masses," as if they could be legislated into a higher civilization. The fact is that all reform begins and ends with the individual. There is but one man. Paul discerned that there is but one man, the Universal Man, Christ, and that we are all members of his body. Each human type of that One Man is spiritually his exact image, his especially begotten son. You are that man. Begin your reform for the "masses" by merging yourself into your Christ-Mind.

As there is a Divine Man so there is a Divine Law for the government of that Man in his manifestation. That law

is the Scripture universal in the heavens of man's being. The Law of Moses is its statement as interpreted from the negative mind-view, and the Law of Jesus is its interpretation from the positive mind-view. But these interpretations are not the infallible word of God in their present form in the Bible. They are the *word* as perceived by the illuminated minds of many men in various stages of unfoldment. That omnipresent Word is the only infallible scripture of God. "It is nigh unto thee, even in thy mouth." There is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of mentality that touches the consciousness, whether from the Spirit or the flesh. This faculty is Ezra the scribe. This faculty may be exalted to a point where it will receive impressions from the spiritual side only; then it reads out of the law and interprets the spiritual meaning for all the people, or thoughts of the consciousness. "And Ezra opened the book in sight of all the people (for he was above all the people); and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God."

When we have read the law from this inner plane and see how far short we have come in fulfilling it, we are sorrowful. "All the people wept when they heard the words of the law." But we are not to grieve over our shortcomings, because grief is weakening. "This day [state of consciousness] is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

I am in every function of my body and every activity of my deeper self, entirely genuine, representing truth, obeying law, loving beauty, striving for goodness, coming to harmony, possessed of power, growing to better things, full of happiness, eager to serve, a living white life, and a lover of all that is good.—*Frank Channing Haddock*, in "*The Culture of Courage*."

I create the fruit of the lips, . . . saith the Lord: and I will heal him.—Isaiah 57:19.

AFFIRMATIONS FOR THE FAITHFUL

ALL SUFFICIENCY IN ALL THINGS

I know that it is my Father's will that I have all sufficiency in all things, and thus I constantly give thanks for the unlimited abundance of all good that is showered upon me now and here.

INCREASE THROUGH BLESSING

I Am in the midst of the living substance of the things I need. I increase this Holy Mother Substance by blessing and praising it. I am loyal to its opulent abundance, and declare every thought of lack or shortage to be a lie and the father of lies.

PEACE THAT PASSETH UNDERSTANDING

Our Divine Vision makes for Divine Receptivity, and thus salvation is manifest now and here. I am very *positive* that the Spirit of man, Christ Jesus, is not hampered by the thought of present or future want. The kingdom of my mind is ruled by this thought, and I have the peace that passeth understanding.

FOR MEEKNESS

I do not seek the applause of *men*.

I am meek and lowly of heart.

I am in the midst of you as one that serves.—Luke 22:27.

He that is the greatest among you, let him become as the younger; and he that is chief, as he that doth serve.—Luke 22:26.

I do not love the chief seat in the synagogue.

Be ye not called Rabbi.

Neither be ye called masters.

“What is the secret of your life?” asked Mrs. Browning of Charles Kingsley. “Tell me, that I may make mine beautiful, too.” He replied, “I had a friend.”—*W. C. Gannett*.



INSPIRED BY THE SPIRIT OF TRUTH

"Be still, and know that I am God."

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1916

Held daily at 9 p. m.

*God is the Strength of my Life; of whom shall I
 be afraid?*

PROSPERITY THOUGHT

April 20 to May 20, 1916

Held daily at 12 m.

*I am strong in the Consciousness of the Riches of
 God.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from April 24th to May 22d:

April 24th to May 8th—Psalms 19:14: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer."

May 8th to May 22d—Prov. 24:3-4: "Through wisdom is a house builded, and by understanding it is established; And by knowledge shall the chambers be filled with all precious and pleasant riches."

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

Until one becomes spiritually quickened so that he can obtain understanding from the Source, an attempt to answer all his queries does practically no good—one question merely gives rise to another, and we soon see how true it is that the reasoning of the intellect, without the quickening of the Spirit can never arrive at the understanding of spiritual things. They are spiritually discerned (I Cor. 2:10 to 14), and the childlike mind that can lay hold of the Truth in faith, enters much more readily into the understanding of it than the one who attempts to make the things of God seem clear and discernable to mortal reason. "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3. See also Matt. 11:25. * * * *

Jesus did not teach poverty. He taught men to seek first the kingdom of God and his righteousness, which is another way of telling them to lay up treasures in heaven—the realm of Divine Ideas within them, and promised that

if they did this, every needed thing would be added unto them. Abundant prosperity to those who are righteous and seek wisdom and understanding of the Divine Law, is promised throughout the whole Bible. See the booklet, "Demonstrating Prosperity," for some of the promises along this line.

* * * *

Love and nonresistance are not negative qualities, but exercised along with the other God-given faculties, Wisdom, Power, Understanding, Faith and Divine Order, they are dynamic forces through which perfect protection is assured and against which no enemy could stand. All the outer preparedness that could be conceived of by mortal man could not be mentioned in comparison with a company of people or a nation who knew God's Law, understood the Principles of Life and had on the full armor of God—Love, Truth, Power, Wisdom and Eternal Life. They could speak the Word only, and be protected. We are promised that when a man's ways please the Lord, he will make even his enemies to be at peace with him. What could be more practical than this? If the ways of a nation pleased the Lord no enemies could rise up against it. Read the 91st Psalm.

* * * *

When one understands the Truth concerning Eternal Life he knows that when people live according to the teaching and sayings of Jesus Christ they will quit dying, and go on living here throughout eternity, so there will then be no need of continuing to bring forth children after the flesh, to perpetuate the race. Jesus Christ did not teach a sky heaven or instruct anyone to prepare to leave this earth. His work at that time was not an outer work. It was to prepare a new state of consciousness which is to be first realized by man in the within; but it is to be brought forth into the outer and the whole earth is to be redeemed. The nations of this earth are to become the kingdoms of our Lord and of his Christ, and the days are at hand when this is to take place. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The righteous shall inherit the

land, and dwell therein forever." As people read the Bible in the Spirit, thinking as they read—reasoning together with their indwelling Lord, they will speedily see the Truth and rise out of their error, negative thoughts and conditions into the health, peace, satisfaction and rich bounty of God.

* * * *

We believe that Jesus was born of a virgin. His life and the work that he accomplished proved that he was begotten of the Holy Spirit. No one who was born after the flesh could have overcome the flesh. It was the seed of the Holy Ghost in him that made him overcomer of all things and redeemer of the race.

No doubt other children could be born that way, and there have been instances where the mothers have claimed that their children were not begotten of man. But a woman would have to be in a very high state of spiritual consciousness to be able to receive the Divine Seed. So far as we who are interested in regeneration are concerned, that phase of the subject seems unprofitable study. The real Immaculate Conception is that begetting of the Word in an individual through which he is "born again" and becomes a new creature in Christ Jesus. His thought substance and all his powers should then be given to the feeding of the new Christ body, that Christ may be truly formed in him. The Christ body needs all the sustenance that spiritual words and spiritual thoughts can give it, and it should never be robbed of its substance through the waste that sense gratification causes.

* * * *

We know that Jesus did not die or shed his blood on the cross of Calvary for his own sins. He was sinless and the change in his body could just as well have taken place without the outer crucifixion on the cross and the shedding of literal blood if in some way this had not been necessary for the salvation of man.

Remission of sins means more than having one's sins pardoned. It means also to relinquish, abandon or utterly forsake sin. The shedding of the literal blood of Jesus could not accomplish all this as is proved by the numbers of

people who trust in it for the remission of their sins yet do not forsake them, but go on sinning every day. As one good brother remarked, "The majority of the orthodox people of today do not make the blood of Jesus Christ of as much efficacy as the Jews in olden times did the blood of bulls and goats, for in their old sacrifices, remembrance of sin was made only once a year while those who profess to believe in the blood of Jesus Christ make mention of their sins daily. They do not believe it is able to keep them from sinning for one hour."

You see, the trouble is, they see simply a literal sacrifice of Jesus to bring about a pardon, and this pardon or remitting of the penalty is really only a farce to them, for they still expect to reap and do reap the wages of sin which is sickness, poverty, discord and death, just the same as those who do not profess to believe. They think Jesus Christ has gone to a far-away heaven, too far away to be of any practical benefit to them, while the Truth is that he is here a living, present Savior. "Lo, I am with you always, even to the end of the age." His risen Life is in us, and it is this life that is the blood that cleanseth us from all sin.

Paul tells us in Romans, "We are reconciled to God through the death of his Son; much more being reconciled we shall be saved by his Life." Jesus Christ did a much greater work for mankind and a more far-reaching one than the mere shedding of his literal blood on the cross. That was one part of the atonement but not all by any means. The most that could do would be to pay the penalty for sins already committed by us, or that might be committed while on our way to perfection.

If however, we do not lay hold of the risen life of Christ and realize that it has become our life, the very cleansing, redeeming life of our blood and our bodies, and so put away sin (as explained in the booklets, "Sin Shall Not Have Dominion" and "Inwrought Righteousness") we will still reap the penalty in spite of the fact that Jesus died for us. Please see "Temple Talks No. 2" in regard to the Resurrection Life of Jesus Christ.

It would be impossible in the space of a letter or even in an encyclopedia of books to begin to take up the different phases of the work Jesus Christ did and is still doing in and for the race. When one, according to the instructions of Paul, ceases to know even Jesus after the flesh, but being quickened by the Holy Spirit, enters into the Christ or Spiritual Consciousness, the great redemptive work of Christ is opened up to him and he comes into a knowledge of the Truth that makes free.

* * * *

In the article to which you no doubt refer, these words are very plain and clear, giving our reason for believing as we do: "Everyone who comes into an understanding of the Truth of abiding, omnipresent Life in the body as his goal of attainment, drops everything connected with life insurance. It really should be called 'death insurance,' for it is making a covenant with death, and so long as this covenant stands one cannot have unwavering faith in life, therefore cannot realize it. And of course when one has come into an understanding of the Truth and broken his own covenant with death (see Isa. 28:15 and 18) he could not seek to induce others to take upon themselves the very covenant that he was so glad to have disannulled."

We find it to be a fact not only in our own lives, but in the lives of those with whom we come in touch, that as soon as one realizes the possibility of attaining eternal life and escaping the grave, life insurance is wholly unthought of—in fact, a temptation to the death thought. Life insurance is a hindrance to faith, because it is a written agreement that so much is to be paid to some relative or friend after death, while the whole aim should be to stay alive. "A house that is divided against itself cannot stand," therefore a man cannot have the faith that will keep him alive and at the same time be making preparation for death. The one works directly against the other.

"A life adjusted to avoid unpleasantness rather than accomplish definite results, has clipped its wings and may fail to reach the realms of the blessed."

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

God is the One and Only Presence. He is Omnipresent Life, Love, Wisdom, Strength, Substance, Power. When these qualities find expression in the minds and bodies of men, Divine Order is established and health follows as a natural consequence.

When we know the Truth that God is the indwelling life of man, we can readily see that the body is God's Temple, although the beauty and glory of the body temple is yet to be demonstrated in its fullness.

There are many promises of health and restoration and transformation, not only for the body as a whole, but for its various members and functions. (A few of these promises are given below,) The Lord lovingly blesses every part of the Temple when his presence and power are recognized. In this day many people are seeking the God consciousness. They know that the Lord is not a far-away person, but Omnipresence, in which they live, move and have their being. As they grow into this consciousness they find the healing life becoming manifest in every part of the Temple. These people are glad to bear witness to the healing power of the Almighty, knowing that by their acknowledgment of him they increase their own faith and help others to trust the One Power.

Following are extracts from letters recently received by the Society of Silent Unity. This Society is engaged in the healing ministry, and gladly joins in prayer with anyone who desires to come into the realization of the healing wholeness of Spirit.

Matt. 8:15—And he touched her hand, and the fever left her; and she arose, and ministered unto them.

Luke 4:38, 39—And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Acts 28:8—And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

St. Louis, Mo.—My husband came home sick with a burning fever, chills and a cough. We did not have a doctor but prayed to God, "The all-powerful Christ Mind in you dissolves and dissipates every adverse thought," and he was healed. This is the first time he has had God to heal him and he is good and strong. He said he would never have a doctor any more. I am a new creature in Christ Jesus also. I am renewed in mind and body. We are so thankful.—Mrs. S. S.

Maxwell, Cal.—One year ago I was called out on a typhoid case, a child twenty-six months old. The child, a very delicate little girl, was most desperately sick. The mother had even put all her toys and little clothes away so that she could have them to look at after the child was gone. I could not get away long enough to send a telegram, I hadn't time to write a letter, but hour after hour I kept sending to you for help and in twelve hours there was a most remarkable improvement. The doctor marveled; in ten days I came home and the child is alive and splendid today. I consider this a wonderful demonstration.—A. M. E.

Mt. Sterling, Ky.—I want to tell you how thankful I am that my son is now well of typhoid fever. I wrote you the second time about him on Monday, and on Thursday his temperature was normal. He is now up and around the house and yard. I believe this was in answer to your prayers, for which I am so thankful.—Mrs. E. C.

Eph. 4:23—Be renewed in the spirit of your mind.

Phil. 2:5—Let this mind be in you, which was also in Christ Jesus.

Phil. 4:7—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

II Tim. 1:7—For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Spokane, Wash.—I wrote to you several months ago for help for my daughter who was mentally affected. My prayers have been answered, although at times I felt like giving up in despair. She is herself again and I have permission to bring her from the hospital.—C. C.

Mound City, Kans.—I wrote you some time ago concerning my sister who has been ill with mental derangement. When first writing you she had been unable to write even a few sentences coherently, but in a very short time her improvement was very marked and her letters are now quite normal. My heart goes out in thankfulness to God.—Mrs. L. S.

Kansas City, Mo.—Two months ago my sister had been pronounced by physicians as an almost hopeless case of insanity. Today, praise be to the Almighty God, through his infinite love and mercy and the manifestation of his divine Truth, she is sound, sane and strong. She is at present employed in one of the large millinery stores and never in her life enjoyed better health.—Mrs. W. E. G.

East Orange, N. J.—It was only this afternoon that I learned of the recovery of the very dear friend of whom I wrote you several months ago. She had been taken suddenly ill with a terrible mental sickness. In a few days she was decidedly better. She is as well as ever now.—E. E. B.

Early last fall I asked your help for a little pupil of mine, who had been regarded as almost hopeless mentally. I gave her the Binet-Simon test for mentality and found that she was perfectly normal, but she had a physical trouble and you have been ministering to her for that. Today she is to be promoted. Her physical trouble has almost disappeared and with that she has lost all the naughty, defiant, fretful ways she had and has become gentle, tractable, quiet and lovable. I wish you could see her. My work is entirely with backward and defective children, so perhaps you can imagine how happy I am over her transformation. The whole community is just as delighted, too, for she was known over a great deal of the city as an almost hopeless case. I cannot express in words my deep thanks.—G. P.

San Luis Obispo, Cal.—I have a very favorable report to make concerning G. C. S., whom you have been treating. The doctor in charge of the asylum has sent very conservative reports to his parents, but each time showing a slight improvement. Yesterday his mother received a letter from G. himself. The letter was perfectly rational. He says he believes he was healed about two months ago. He believes

his mind is now all right, but if the doctor does not think so he is willing to stay. His leg, which he had trouble with before, he says is as long as the other and it is straight and does not pain him. He wanted a number of things sent to him and headed the list with Mr. Fillmore's "Lessons in Truth." His parents are rejoicing over his improvement.—*R. R.*

Spokane, Wash.—My sister who lost her mind is now completely cured and is as well, if not better than before the operation. She did weigh 105 pounds and now weighs 138. All this is a gain in six months. I received great help when I wrote you to pray for me when I took part in a play. All self-consciousness left me the moment the curtain went up.—*F. C.*

Little Rock, Ark.—I am an attendant at the Insane Asylum at this point, and several months ago was employed in the ward of the violent, criminal insane. At that time I conducted an inmate to the receiving ward to see his wife and five small children. She had come to see him, thinking her husband would be better after several months of confinement. She was very much distressed at seeing his condition. I suggested to her to write for your help, which she said she would do at once. In a week's time I noticed a change for the better, and in two weeks he was well. He was sent home at the end of two months and he and his wife expressed to me great gratitude for the healing and promised to subscribe for all Unity publications at once. I felt impressed to write you, as they are plain, honest country folk and are slow to express themselves.—*R. S.*

Psalm 33:6—*By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.*

Acts 17:25—*Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.*

Tucson, Ariz.—Some time ago I wired you for help for our little son who was apparently dying with pneumonia and had been given up by the doctor and trained nurse. I wired you and on the evening of the fifth day after he had been so low, he was better and began to improve. He is still improving and it is a miracle that he is getting well. My husband now believes and he had always scoffed before.—*Mrs. W. J. M.*

Birmingham, Ala.—Some time ago I wired you, ask-

ing help for my baby who had pneumonia, and I want to tell you of the wonderful result. On Tuesday morning the doctor diagnosed the case as pneumonia in both lungs. I immediately telegraphed you. She was much better that evening and on making a thorough examination the next day the doctor found the pneumonia symptoms entirely gone, so much so that he remarked that he was afraid we would consider his diagnosis incorrect and declare him an alarmist, but this we did not think, as we knew the baby was very ill when we sent for the doctor. We have most certainly felt that "the Lord hath done great things for us whereof we are glad." Baby was out again the next week and everyone remarked that she did not look as if she had been sick at all. My mother is also gaining in strength every day.—*Mrs. E. H. W.*

Everett, Wash.—I sent you a telegram to help my son. At six o'clock his fever was terrible and he had symptoms of pneumonia. His father wanted to get a doctor, but I said, "No." So his father said that he would give me another hour and then if he was no better he would get a doctor any way. By the time the hour was up his fever was nearly all gone and he could breathe without any trouble. He got up the next afternoon and is doing fine. The demonstration has been wonderful. We have been blessed in so many ways through the Truth. Sometimes I get tired and discouraged and then I sit down with UNITY and I always find just what I need.—*Mrs. J. F. P.*

Los Angeles, Cal.—I was taken sick with lung cold and I could scarcely see or hear. Finally I wrote out a telegram to you, not knowing how it would be sent and within thirty minutes I received help without sending it. I certainly am thankful to be so answered.—*I. H.*

Salt Lake City, Utah—I have had great progress and the hard breathing of which I wrote you has not bothered me for a long time. I continue to improve and am better able to do my work now than for six or seven years past.—*H. T. C.*

Exodus 34:30—*And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.*

Eccl. 8:1—*Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.*

Miami, Texas—I am writing to thank you for what

God has done for me through your prayes. Last winter my arms and hands were so bad with eczema that for four weeks I could not get my right hand close enough to my head to feed myself, and almost two months I could not comb my hair. This winter it began to break out again and I sent to you for prayers. It got well immediately and I have not been bothered any more. Last winter I could not wash dishes and for about two months could not wash my hands. This winter I can wash dishes, wash clothes, and go out in the cold wind bare-armed and never show any sign of breaking out. I am certainly thankful for this blessing. I know it has been no earthly power, for last winter a doctor who had consulted the highest medical authorities treated me, and he said it could not be cured.—*R. G.*

Spokane, Wash.—I wrote you some time ago in regard to my little son. He had a very bad case of skin trouble. About three days after I had written he began to improve, and I think in less than a week his face was entirely healed.—*Mrs. R. S.*

Littlelands, Cal.—My husband, for whom I asked your help for eczema, from which he has suffered many years, no medicine having helped him, is today showing a pair of hands clear of the disease. He also wrote you for help in regard to tobacco, a habit he has been addicted to for fifty years. Since sending the letter he has had no desire whatever to use it. He is very happy, as before when he tried to break the habit he suffered from extreme nervousness. Daily we thank God for his release.—*Mrs. D. D.*

South Bend, Ind.—I am glad to be able to write you so favorable a report about my husband's hands. It seems nothing short of a miracle. They had been sore for almost two years, only allowing him to do about three month's work in all that time, and now in less than two weeks they are almost well. I am sure we can never thank you enough for the help you have given us through the Truth.—*M. H.*

Psalm 40:6—Sacrifice and offering thou didst not desire; mine ears hast thou opened.

Isaiah 50:5—The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

John 10:3—To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

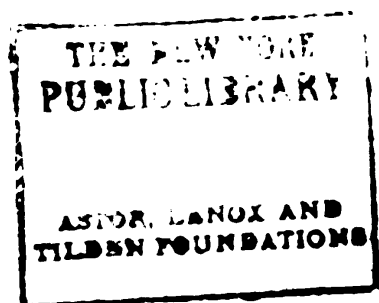
San Francisco, Cal.—I wish to say that your prayers have been a great benefit to me. My hearing is as good as



GOD is the
Strength of
my Life; of whom
Shall I be Afraid?



I Am Strong
in the Con-
sciousness of the
Riches of God.



ever. You can imagine how worried I felt for a while when I realized that I could hardly hear and what it would mean. It would mean the end of the profession I am following. But I remembered the beautiful words you sent me and held absolute trust in God and today I am well again.—*J. G. J.*

Farmersburg, Ind.—Some time ago I wrote you for prayers for an abscess in my ear. At that time I could not hear a clock'tick when close to it and was suffering intensely, but I am now well and my hearing has been restored. I certainly am thankful for what has been done for me through Jesus Christ. My wayward son is also doing so much better. He wrote me not long ago and said, "Mother, I am a different boy from a year ago."—*Mrs. E. R. L.*

Psalm 19:8—*The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.*

Matt. 6:22—*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*

Chicago, Ill.—My eyes are much better and stronger even though I have continued my usual work.—*G. S. B.*

Detroit, Mich.—I have been blind in my right eye since childhood. I am now thirty-five years old. Since coming into the faith six weeks ago I can tell light from darkness. To say I am happy is putting it mild.—*A. H. M.*

Mullan, Idaho—I must thank God for the help my little son has received. He has taken off his glasses and seems to get along nicely. His eyes do not seem to twitch as they did. I send him off to school each day with a feeling that God is watching over him and everything will be all right.—*Mrs. M. S.*

Isaiah 52:2—*Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O daughter of Zion.*

Boise, Idaho—I am constantly feeling better. I can now turn my neck with greater freedom and I sleep so much better. Best of all, I am growing in spiritual understanding and strength. I cannot explain it, but there is an inner joy, cheerfulness and uplift that is more lasting than of old and soon I shall be able to take a place among the Builders of the Kingdom, for I shall soon know the Truth and be free. I am so thankful to you for your help and interest. I am growing toward the perfection of God's ideal and my soul

doth magnify the Lord, and all that is within me doth praise his holy name.—*M. D. L.*

Kearney, Neb.—The help which I asked for my room-mate when she was troubled with neck pains was manifest very soon after my letter went to you.—*G. R.*

Cambria, Ill.—I am very glad to tell you that the friend for whom I wrote you has recovered from the tubercular sore on her neck. All were surprised at her quick recovery, considering all she had passed through.—*A. R. K.*

Seattle, Wash.—I must tell you of the great good that has come to me. The most wonderful demonstration has been the disappearance of my goiter. At the time I wrote you I was wearing a string of amber beads, as I was told they would keep it from enlarging. I had worn these beads about fourteen years. Whenever they broke I would hasten to re-string them and put them on again. One morning I awakened and found the string broken and put them down, thinking that I would re-string them, but I forgot all about it for about three days. When I went to get them something said to me just as plainly as could be, "You have no goiter." I looked in the glass and, thank God, it was gone sure enough. I called my daughter and told her and she said, "Where is it?" I said, "God has taken it away." I am grateful beyond expression. I am gaining every day in truth, love and faith.—*Mrs. A. S.*

Lincoln, Neb.—I have such good news to report to you. About two weeks ago I wrote you, requesting prayers for my sister who lives in California. She had exophthalmic goiter. She wrote me that words could not express the relief she has experienced. She knew nothing of Unity until I wrote her that I would send her case to you for prayers. That was on Friday and I wrote her, asking her to think back to Friday and see if she had not experienced relief. She wrote, "I was sitting by the window. All at once a bright light seemed to shine all around me and I was almost startled for a few minutes. Then such a great calm and relief settled over me and something seemed to say 'Some one is praying for you.' I have felt so much better and I hope they will keep right on praying for me, for I know I shall be healed entirely."—*Mrs. J. W.*

Vona, Colo.—In Colorado I heard of a wonderful cure you have made through the power of Jesus Christ. A woman there had a goiter and also a tumor. She was operated on for the tumor once and the doctor told her she would have to undergo another operation. Her heart was

beating with fear, when she received a Unity paper. She wrote you for help and was healed in a very short time of both the tumor and the goiter. It certainly was a wonderful demonstration.—*Mrs. R. J. J.*

Frontburg, Md.—I want to tell you that my goiter is much smaller than when I asked for your prayers, for which I praise God. I am truly grateful.—*Mrs. J. W. M.*

Rathdrum, Idaho—For about fifteen years my husband has had a battle with tonsilitis every winter. Last Monday eve, after practicing with a male quartet and later walking home in a storm, his throat became inflamed. All day Tuesday and Wednesday he applied the usual remedies without results. On Thursday morning he was not able to go to the store and I asked his consent to send you a message, asking for prayers. He was so sick that he was almost indifferent, but he did not object. I sent the message and in twenty-four hours from the time you received it the gathering broke. We were so thankful. Words cannot express it, for it usually meant at least two weeks of suffering. It was still storming on Saturday but he was able to go to the store and to sing again on Sunday.—*Mrs. C. W. R.*

Jeremiah 31:29—In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

Lancaster, Cal.—I wrote you a little more than a month ago when I thought I would have an ulcerated tooth, but the tooth was all right before you received my letter. It felt as though dainty fingers had touched the crown. I am very happy. The Father is so good to me.—*S. L. I.*

Oakland, Cal.—I asked you to speak the Word for Mr. F. for an ulcerated tooth. His face was badly swollen and his suffering intense, and the dentist had been treating it for a week. At six o'clock the following morning he awakened me to say his toothache was entirely gone, and before evening the swelling had disappeared.—*Mrs. A. F.*

Louisville, Ky.—I want to tell you of a demonstration I had about two years ago. I went to the dentist to have my teeth attended to. After I got started they ached terribly, but I managed to get a crown put on and a little work done. What I suffered during this time no pen can write. I nearly lost all my senses. I would walk the floor and hold my head for days after I had spent a couple of hours with the dentist. One night it seemed the pain was worse than ever. I stood by a red-hot stove, trying to ease

the pain. I felt a hand on my head. I said, "Lord, if you don't want me to have my teeth filled, make them stop aching." They did stop. The loose teeth I had then are now sound and the large cavities are filled and as good as any today. I have no decayed teeth in my head and I am so grateful to Almighty God for this demonstration. I shall bless and praise his Holy Name forever.—*Mrs. W. E. D.*

Psalm 18:33—He maketh my feet like hinds' feet, and setteth me upon my high places.

Psalm 40:2—He set my feet upon a rock, and established my goings.

Psalm 8:6—Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

II Chron. 16:12, 13—And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers.

Hilyard, Ore.—When I wrote you I was in very poor shape. I had rheumatism in my feet and limbs so I could just get around. My eye was so weak that I could not keep the lid raised. I felt a change as soon as I had written to you and I am improving in every way. My neighbors even notice the difference.—Mrs. M. E. C.

Boston, Mass.—Some time ago I asked your prayers for my lame feet. Now they are entirely well and I thank God each day, as I had been lame two years.—Mrs. E. L.

Exodus 23:25—I will take sickness away from the midst of thee.

Psalm 30:2—O Lord my God, I cried unto thee, and thou hast healed me.

Psalm 67:2.—That thy way may be known upon earth, thy saving health among all nations.

Psalm 105:37—And there was not one feeble person among their tribes.

Deut. 33:25—Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

Isaiah 40:31—They that wait upon the Lord shall renew their strength.

Oakland, Cal.—Not another day shall pass without telling you what a wonderful demonstration I made over what had every appearance of a very severe cold. I sat for one hour and denied that anything could make me sick, as I

was a part of God's creation, and in a short time I felt all right but a sore throat. I paid no attention to this, but went about my work. The following day there was one of the heaviest fogs I have ever seen in Oakland, but on the invitation of a friend I went on a sixty-mile auto trip and did not get home until nine o'clock. I got very wet, but the next day, Christmas day, I was fine.—*Mrs. E. H. N.*

Schuylerville, N. Y.—I wrote you for help for my husband. The day after the leaflet came, which without his knowledge I placed under his pillow, we had a consultation and the doctors decided that an operation for probable cancer of the stomach was necessary at once. I would not consent and he was treated at home with me as the nurse. Today he is entirely cured. Appearances were all against me, but I alone held out and trusted with implicit faith. My little grandson is in perfect health and is as happy and as good as he can be.—*Mrs. E. E. W.*

San Jose, Cal.—Many thanks to you for the healing of what seemed to be a complete femoral hernia. I am healed perfectly and my heart is filled with gratitude to God for his tender care and wonderful healing. All through the year 1915 your ministry has been wonderful. I have been raised from the dead as it were and cleansed from corruption, purified, freed, redeemed.—*Mrs. R. B. M.*

San Diego, Cal.—The miserable cough that caused people to say to me constantly, "My, what a cold!" left me soon after writing you for affirmation of all Good in my behalf. I rejoice to tell you that all is going well with my entire family and we are daily becoming more firmly established in Truth. All the friends and relatives I have asked prayers for are greatly benefited.—*Mrs. L. G.*

Roslindale, Mass.—Since the last writing I have had a demonstration that has filled me with hope and courage. About ten days ago a severe cold and an almost continuous cough were entirely overcome in less than two days by declaring Truth statements. Yesterday the head noises seemed more annoying than ever, but the demonstration above mentioned has so increased both courage and faith that all doubts pertaining to the permanent overcoming of the head noises and restoring of hearing were dispelled, and at about 5 p. m. came the peaceful condition hoped for. It continued through the night and a peaceful sleep followed, and so far today more quietude prevails than for a long time. My heart is filled with thanksgiving to our dear loving Father for the peaceful, harmonious condition. I cannot

refrain from telling you how extra enjoyable are the January Class Thoughts.—*A. L. N.*

Marshall, Mo.—Last Sunday I got up with all the symptoms of lagrippe. I was filled with fear and, I even telephoned the doctor, stating my condition. He said, "Yes, I believe you have the grippe; I will send you a prescription for some tablets which you cannot buy without a prescription, as they contain opium." When he said the word, opium, I suddenly realized that I was in error and that I was making a mistake. The doctor sent the prescription which I did not have filled. I commenced to pray, however, and to make Truth statements. I sat down and wrote to you, asking for prayers and help. The next day I felt better and the grippe left me before the middle of the week. I am now well and am so thankful that I realized in time that there is only one Source of Health, as I am sure if I had taken the opium tablets I would have fared badly.—*Mrs. J. W. C.*

Johnstown, N. Y.—A few weeks ago I asked for treatments for a cold. I began to get better right away. I never had a cold leave so quickly. Every day I have declared the words that you told me to and I feel God working through me, for which I am so thankful.—*M. L. W.*

Goldsboro, N. C.—The time has now come for me to give God the glory. I am a free woman, after six years of bondage. I feel like shouting it from the housetop and singing, "Praise God, from whom all blessings flow." I am filled with gratitude for your very timely help in my hour of greatest need. I know that all the Father has is mine.—*Mrs. C. H. M.*

Chicago, Ill.—When I wrote you about a month ago the doctor was preparing for an operation. Praise God, I am well. He has wonderfully healed me.—*S. H. J. B.*

Rochester, N. Y.—Some time ago I wrote to you for prayers for my husband. He had nosebleed every day for four months, but since you have been praying for him he has not had it once. We both praise God for this great blessing.—*M. B.*

Hillsdale, Ore.—I rejoice to report my mother's condition, for she is healed entirely of the cough, catarrh and constipation. Her gratitude is unbounded, and she wishes me to express the same. You may also discontinue your ministry for Mr. P., for he is completely healed of rheumatism. Of my own condition I am more than thankful to state that I am stronger in every way.—*M. S.*

Nogales, Ariz.—This was the day the two doctors

were to examine H.'s heart, prior to a talked-of operation. For the last week I have kept her constantly in the thought that she was entirely whole and that every function and organ was restored to Divine Order. She and I read over every truth we know twice a day, and I talked them over with her. She said them herself, and I told her to pay no attention to what the doctors said and to just repeat over and over any truth she could think of. This was my idea of being armed for defense. They frightened her a good deal and she cried a bit, but when I came in she whispered to me that she had said, "There is nothing the matter with me." Both physicians agreed that there was not a sign of heart trouble. They blamed the instruments and everything imaginable. The doctor who had seen her before said she had never looked better. I am so thankful.—*H. R. P.*

FREEDOM

Psalm 107:20.—*He sent his word, and healed them, and delivered them from their destructions.*

II Timothy 4:18—*And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be the glory for ever and ever.*

Luke 4:18—*The Spirit of the Lord is upon me, because he hath anointed me to preach deliverance to the captives.*

San Diego, Cal.—It is now a year since I first requested your prayers, and the change made in my life has been so great that I praise and thank the Father for the wonderful improvement. In one day eleven months ago I gave up the use of cigarettes and have not smoked since nor have I any desire to do so. I had smoked twenty years. I am also free from the meat-eating habit.—*R. O. G.*

Berkeley, Cal.—It is with pleasure and thankfulness that I have to inform you tobacco is not any more my master. My desire for it is gone after using it for about sixty-five years. I desire to thank you for your help and also the great Power that governs all things. I am seventy-eight years young.—*J. J.*

Sioux City, Ia.—Some time ago you gave my son treatment for the drink habit. I am so thankful, as he was cured. My mother is quite herself again also.—*Mrs. F. T.*

Kennewick, Wash.—I give thanks unto God and praise his holy name. I want to let you know Mr. R. has quit smoking, after using tobacco twenty-one years. He

says he will never smoke again. It has been almost a year since I wrote you for help that he might be free from the habit, yet I never gave up. I am always thankful.—*Mrs. L. A. R.*

Austin, Texas—I am happy to say that my nephew had improved very much in the last month or two. For his present sobriety, I am giving God the praise.—*Miss M. L.*

Sikeston, Mo.—My husband has given up the morphine habit and is looking well. Baby has never had another convulsion. Blessed be the name of the Lord.—*Mrs. W. A. T.*

Laramie, Wyo.—Our home is now a happy place to what it was. My husband is firm in his resolve to let drink alone, also chewing tobacco.—*Mrs. W. S. M.*

Glens Falls, N. Y.—My son is much better and he is breaking himself of the habit of smoking. UNITY has been such a help to me and mine.—*S. W.*

PROSPERITY

Psalm 1:1-3—*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

Oklahoma City, Okla.—All our seeming troubles, which were really blessings in disguise, have come to an end. My husband has work at one hundred and fifty dollars a month, and is almost—no, quite certain, to be appointed receiver for a large building here, for which he will have another hundred and a free office room. This will in no way interfere with his present employment, and besides that he has a good prospect of a position with the government. He is in excellent health and so am I. Some people cut off their supply by determining in their own minds just how and where it shall come, but Mr. G. shut his off by his determination as to where it should not come from. Now he has let go and everything is coming his way.—*E. G.*

Seattle, Wash.—In January we had to pay quite a large sum of money on a note which was due on the 10th. I thought if I were only working we could easily pay the note and would be able to send you something also, but at that time I did not know where the money was coming from.

However, it came just in time and exactly the amount we had promised. We have had enough for our needs without any but mental work on my part. I am so thankful to know that I have something better than silver and gold to give. This has been clearly shown to me in the last two months. So many people have been suffering with neuralgia, grippe and like ailments. It was a great joy to me to be able to help those of my family and several of my friends who asked for help. Had I been working all this time I would not have had so much time for study and meditation, so I know that what is best for all has come to us.—*Miss E. A. H.*

Brooklyn, N. Y.—Some time ago I wrote you, requesting prayers for prosperity. Since that time the sweetest desire and dream of my life has come true. I have always wanted an education, but did not have an opportunity to go to school. Last summer I heard of a girls' school in Massachusetts which I wanted to attend very much. Under the circumstances then I knew it was impossible for me to go unless I got help from a higher power. Immediately I wrote and in the meantime I affirmed that if it was best for me, God would prepare a way for me. A few evenings ago I had a telephone call, saying that a wealthy lady here had given a scholarship there for five years. I now continually thank God for his abundance and am thankful to all who have helped me. I know this is a most wonderful demonstration of Truth.—*E. T.*

Kansas City, Kans.—My brother was out of work for some time after having spent all his surplus cash trying to run a business that failed. He felt discouraged, as he had looked for days and had a family to keep. It just came to me as a flash that there was the place for my faith, and I held the prosperity thought for him and from a very unusual source came an offer of a position for him. He accepted and has the best position of his whole life. I felt it was a distinct demonstration.—*Mrs. D. M. S.*

Bishop Hill, Ill.—About a month ago I wrote you in regard to the settlement of an estate, and before your answer reached me I received word that it would be satisfactorily settled. I am filled with the deepest gratitude.—*Mrs. E. L.*

Boston, Mass.—Through your teachings and cooperation I have prospered and in a most unexpected way. The whole aspect of my life has been changed in the last two months and I have been enabled to help others who were greatly in need of a little assistance.—*E. F.*

Texarkana, Ark.—I am more than delighted to inform you that I am daily being blessed by accepting the Truth, and I am much stronger than ever before. Health and prosperity are mine, and since receiving your last letter I have had word that I have been elected to teach.—*N. W.*

Rockville Center, N. Y.—I wrote to you a few weeks ago when in great financial trouble. Now I thank God that I have sold a house and considerably lessened my debts. Divine Love fills my whole being and I am so grateful. Words cannot express enough. "Praise God, from whom all blessings flow."—*E. E. M.*

San Diego, Cal.—My wages were cut down quite a little about three months ago, but some way I have seemed to have more than I did when I earned more. I cannot go into detail, but it is remarkable anyway. I have more time to rest and my health is better, not having to work such long hours. I feel that I am growing within and it gives me great happiness.—*H. D. H.*

Spokane, Wash.—I feel I would like for everyone to be blessed as we have. My husband has a position. It is the first work he has had for eleven months. He has not been drinking any since Thanksgiving, and his hands are well. I am in fine health.—*Mrs. E. H.*

Philadelphia, Pa.—Over a month ago I wrote you for help to realize supply. You have helped me wonderfully. I have a better position and a clearer understanding of the Truth which makes us free.—*M. D.*

Chicago, Ill.—I cannot find words to express the benefit that I have received since I began to ask for your prayers for prosperity. I had just started in a small business and was in debt to the amount of \$1000; now I have paid off the debt and am doing a nice business. When I started I would have given up had it not been for your prayers and strength, and I have more love, truth and understanding than I ever could have gained in the same length of time otherwise. I now realize that God is all Power.—*Mrs. P.*

Sacramento, Cal.—I am writing just a line to let you know I have felt the evidence of your help in a wonderful way. I wrote you two or three weeks ago, asking your help relating to some business of the utmost importance around February 1st. Both my husband and self had no possible hope it would result as we wished it to. When I wrote to you I told myself that I must help also by sending out the right thought. Yesterday we got news that it is coming our way, beyond our wildest hopes.—*Mrs. K. S.*



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UNITY one year, in Canada	1.12
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CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

DEDICATION OF NEW UNITY AUDITORIUM

The new Unity Auditorium, which has just been finished, will be dedicated at 11 o'clock a. m. on Easter Sunday, April 23d.

The entire week following will be spent in special meetings of praise and thanksgiving. Meetings will be held every morning, afternoon and evening during that week at Unity Headquarters. In addition to the lectures, classes and praise meetings during the dedication week, the young people of the Unity Guild will present a play, "A Woman's Way," in which will be brought out many truths of the Unity teachings. On another evening of this week the members of the Joyful Circle, another young peoples' society, will give their Second Annual Circus.

Many out-of-town friends are expected during dedication week. The buildings will be open all day and everyone will be made welcome.

The new auditorium has a capacity more than double that of the first one, and we are sure that all Unity friends will be delighted with it. The local Society building, which is the first Unity building erected, has been remodeled and redecorated at a cost of nearly \$20,000.

The auditorium has been built on the same lot and is a part of the above-mentioned building. This building also contains the following rooms and meeting places: The original auditorium, in which the Sunday School and entertainments will be held, a lecture room for classes, five rooms on the first floor that will be used during the week for healing rooms and on Sunday mornings for Sunday School classrooms, a library, a secretary's room, the parlors, three additional healing rooms, and three other large rooms on the third floor which are used for healers' meetings and for Sunday School purposes.

We might add that this is only one of the Unity buildings; there are two more. The large four-story building just south of the local Society building is used for the publishing work and is the home of the Society of Silent Unity.

The next building south of that is the Unity Vegetarian Inn.

Friends who come for the dedication will be able to secure rooms at hotels or private homes in the neighborhood, and can get their meals at Unity Vegetarian Inn.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the May UNITY:

CLASS THOUGHT

May 20 to June 20, 1916

Held daily at 9 p. m.

The Law of the Spirit of Life in Christ Jesus hath made me Free and Whole.

PROSPERITY THOUGHT

May 20 to June 20, 1916

Held daily at 12 m.

The Righteousness of the Kingdom of God has entered into my affairs, and my own comes to me, through Divine Law.

TWELVE ISSUES OF "WEEKLY UNITY" FOR 10 CENTS

For twelve weeks this valuable periodical will be sent to any person who is not already a subscriber, for 10 cents. This special offer is made so that WEEKLY UNITY can be introduced to nonsubscribers at a very low cost. Send trial subscriptions of the "Weekly" to those persons you know who need more happiness, health and prosperity.

WEEKLY UNITY contains a number of departments on practical subjects. The articles are short and to the point, and have in them the solution to your problems. Send your name or the name of some friend or person in need, for a trial subscription—three months—twelve issues, for 10 cents.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Harry S. Romaine, 139 Continental Ave., Cohoes, N. Y.

Mrs. M. Rosenstock, 1504 W. 11th St., Des Moines, Iowa.

Mr. and Mrs. E. G. Haynes, Surry Road, Keene, N. H.

Mrs. Chas. W. Young, 87 W. Mohawk St., The D'Arcy, Buffalo, N. Y.

Mrs. C. R. Hildred, Florin, Cal.

Mrs. J. P. Rasmusen, 214 E. 9th St., Jacksonville, Florida.

Mrs. Theodor Koenig, 56 Crary Ave., Mt. Vernon, New York.

L. M. Bowen, 215½ Blohm St., West Haven, Conn.

LIMP BINDING FOR "LESSONS IN TRUTH"

As there has been a demand for "Lessons in Truth" in limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in Keratol, a vegetable composition that is superior to leather in many ways.

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These "helps" were written for the benefit of students who wish to apply the Truth in teaching and healing. They are in a form convenient for ready reference. The contents of the articles are as follows:

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Putting Down Personality	False Notions of Spiritual Progress
Teach and Live True Prosperity	The Spiritual Law of Purification
The Baptism of the Holy Spirit	Spiritual Freedom
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By Mary Brewerton de Witt, author of "Consecration of the Room."

In this refreshing book is found, clothed in beauty of style and loveliness of spirit, an inspiring narrative of a soul's experiences in realizing its oneness with the Father. As we enter Christ's Garden and follow, in spirit, the leading of the Master, there is awakened within us a sense of joy and love which develops into conscious spiritual power. Such close relation with the higher self, as is gained by reading this lovely book, gives us the assurance that our souls are constantly growing nearer the heart of the Infinite.

The author gives forth her charming book "Unto those who understand, that their realization of the Divine Love may grow the greater, and unto those who do not understand, that their eyes may be opened to perceive and their ears be opened to hear the voice of the Beloved in all Nature. To those who know love, to those who seek love and to those who know not love."

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents. Sent to any address, postpaid.

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At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of May to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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The Oxford University Press has bound, expressly for the Unity School, the new Oxford India Paper Edition in Keratol binding. Those of our readers who desire a Bible de luxe should own one of these beautiful volumes. The India Paper Edition of the Oxford Bible should not be confused with the Bible which we have been offering our readers the last few months. Please notice the description of the wonderful paper of the India Edition on page 356 of this magazine.

UNITY CORRESPONDENCE SCHOOL

Troy, N. Y.—Inclosed find Lesson Three. It would be impossible for me to put into words that which I now feel Substance to be, that very living, thrilling force at the center of my being, the great life source at the center of and permeating all things, even forming the very air we breathe. One of my affirmations, which has startled me with its clearness, is, "I am Substance." It seems sacrilegious, still I am seeking wisdom, that I may be led into the sphere not of limited forms of religion but limitless Truth.—C. A. P.

Pine Lawn, Mo.—It has been several months since I sent in my last lesson. This has not been from lack of interest, far from it, but because it seemed best to take some time for introspection. My intellect was so far ahead in comprehension of the bodily manifestation that I felt truly I was leading a dual life. My active waiting has resulted in a great deal of necessary overcoming and I am stronger mentally and physically than I ever remember to have been. I can take up the work again whole heartedly, for many things I did not understand have been made plain to me by the Spirit and I am continually reaping of the fruits as enumerated by Paul. I am so full of

love and joy and a great sense of peace, or harmony, that I am at times almost overcome in the consciousness of these great blessings. Some time ago you gave me a true word for my feet. The error they were manifesting is disappearing, and I thank you heartily for the Truth that you have been holding for me. I inclose my last lesson. Each one always seems better and more enlightening than any previous one. This one gives us surely a firm foundation to work on.—*J. N. L.*

Chicago, Ill.—Even if I have been slow in sending in the lesson I know that I have grown in the Spirit, for my understanding is so much greater and my health has improved so much, and I have lost that constant fear of sickness that I always had. I do thank God that I was led to take up Practical Christianity, for it has already made my life over and I know that I have only had a foretaste as yet.—*Mrs. B. H. M.*

Vandalia, Mo.—Inclosed find a love-offering, and my prayer and blessing is upon it that it may increase and bless every one through whose hand it passes. I want to say that before I studied Lesson Four I had decided to give up meat eating, but I still craved it. Since studying this lesson, the desire for flesh diet has left me and I never think of eating meat any more. I am so thankful to the Spirit for taking that false appetite away from me. Thank you for the good you are doing and the help you have brought to me and mine.—*J. S.*

Ionia, Mich.—Inclosed find answers to Lesson Six. I am glad to report progress all along the way. Sometimes when I am apt to be impatient at apparent slow progress, I have but to look back and see how far back and distant the old thought lies, to feel gratitude for the Truth of which I am now conscious. I know I am transforming my body by the renewal of my mind, and am glad to say that I have been asked to help others, those who have themselves been much blessed with healing power. I am glad that through these lessons I am conscious, in a growing degree, of God as Life, Love and Wisdom. I also know God as prosperity in its full sense of joy and peace and content. I have never gone short of a meal or a bed and never expect to; but I have felt more lately that it was up to me to bring into manifestation God's plenty in order to help others and also to meet current obligation up to now. Heretofore I have felt the time was not opportune, and in this I felt moved by the Spirit. I felt there was the possibility of sacrificing spirituality to material prosperity.—*G. T. P.*

San Francisco, Cal.—While studying Lesson Three, "Prosperity," I have come into a realization in consciousness of God's inexhaustible supply as never before. I am thankful for this awakening, and am always rejoicing that I am one with Unity people and have the privilege of speaking words of Truth that will bring redemption to all the earth.—*L. B.*

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PROMISE OF THE NEW EARTH

A Mystic Poem

Celestial light sat on her throne of glory,
Twelve Splendors tended her like Angels great;
"Night, Night, thy evil reign is transitory,"
She sang, "now dawns the New World's Eden state."

Twelve eagles, bearing up a sun-like throne,
Were her proud bearers; each one wore a crown,
And toward the Western Earth went flying down.
And winged Emperors, twelve around her flying,
Chanted the song of melody undying,
That went before her, each a Spirit mild.
But Light the Titaness, imperial smiled
Above them, and her sceptered hand, victorious,
Held a bright rod, shaped like a winged caduceus;
All notes of song, thrilled from each burning key
Of it; joy, love, peace, pleasure, harmony,
Bliss, faith, content, progress, art, victory,
Flowed from it. Clothed in bright mail, lightning proof,
Her form dilated; from her burning eyes,
Splendors of infinite eternities
Glowed beautiful; divinely speeding on
She sang, meanwhile, to God this orison:

"Thou who dost sit in atmospheres of flame,
In the deep heart of Nature's universe,
All spirits from thy Father-Spirit came;
Thou art the Poet whose immortal verse,
In seven great octaves floating through the stars,
Transforms them into sphered revolving cars
Thronged with illustrious myriads free,

Wise Angels, drinking light and liberty from thee.
Thou Father art the Poet, thou the Maker,
Whatever is, is thine. O Light of Light,
O Sun of Suns, thou makest man partaker
Of inspirations from Light infinite.

"Man drinketh light in soul, and all mankind
From One grows bright; through man thy light descends,
Inspirer of man's free, celestial mind.
Through light thou comest down; through light ascends
Humanity to thee; O Father wise,
Man wins, by light from thee, love, knowledge, and the skies.

"O Father, pitiful smile from thy brightness
Of Love divine and end Earth's bitter sorrow.
Clothe me, thy daughter, with immortal whiteness;
Send to my aid thy love, and when the morrow,
Feared by all tyrants, by all priests abhorred,
Breaks radiant, utter thou thy mighty word,
'Let there be light!' that I, thy daughter, may
Bathe illumined world with golden streams of day.

"Mild mother of sweet dreams, immortal Sleep,
Thou art what all men most desire; they weep,
They agonize and grieve, they suffer pain;
Thou comest to them and with drowsy strain
Bring'st peace serene, oblivion of all ill.
Thou hast twelve cup-bearers for thee who fill
Twelve odorous chalices; the sacred nine
Attend thy footsteps. Indian maidens shine
Dusky and star-enzoned around thy way.
Mild mother of all mysteries, thy sway
O'er demi-gods and men and spirits wise
Thou dost extend and over all the skies.
Thou sittest in the porch of heaven's bright palace,
And gazest on the evening-jewelled world;
And when thou drinkest from thy sunset chalice,
Thou risest borne by Dreams with wings unfurled,
Floating above the earth, that swoons away

In trances blest beneath thy gentle sway.
 Thou art the great awakener of the soul
 To its immortal life of joy divine;
 Released by thee from matter's dim control,
 Man, the freed spirit, strives the heights to climb
 Of that world-bounding sphere, that with a zone
 Of tenderest love and royalty unknown,
 Circles that little star he calls his own.
 O sleep, thou hadst of old a bright attendant,
 Named *Consciousness*; man's memory was his throne;
 There he inscribed, with diamond pen resplendent,
 Visions of loveliness, that man might own
 Two empires, godlike, infinite, sublime,
 Of love and wisdom. Mighty Sleep, 'twas thine
 With thy attendant *Consciousness*, to make
 Slumber man's heaven, that he, again descending
 To outward life, might feel with joy unending
 A sevenfold heaven through all his nature flow,
 And the great life above stream through the life below.

"Night, the dark Titaness, thy sacred form did hate;
 She sent fierce madness to destroy thy influence gentle.
 Thy sweet dreams unborn in human bosoms,
 Fled again to thee, and many a sun-bright Ideality
 Of wisdom, that through sleep descends to birth,
 Floated, an unknown splendor, o'er the Earth,
 Finding no inward living mind wherethrough
 To shine upon mankind's adoring view.

"O Mother of delights, O Sleep serene,
 'Twas sad to see thy young dreams vainly yearning
 To rest in human hearts; enthroned supreme,
 Dark night fierce scowled, and Madness unreturning.
 'Alas! alas!' the Naiads of the streams
 Of slumber cried to thee, their weeping mother.
 'Alas! alas!' with fierce resounding screams,
 The wild witch Nightmare strove thy dreams to smother.
 'Alas! alas!' the forest Nymphs who rove
 O'er Arcady's thyme-covered steep did cry,

In vain for man the myrtle-crowned Loves
Prepare sweet bowers of joy in Arcady.
He comes no more to share the mild delights
Of Innocence and Peace; but fierce affrights
And lurid terrors bind him to his form;
Madness his clay-bound essence doth deform."

Sleep flew to heavenly Morn, and made complaint,
And Morn, the heavenly Titaness, descending,
Met Night, her enemy; like some pure saint,
Doomed by fierce cardinals to stripes unending,
She saw Humanity chained to a rock
By Madness, with Night's progeny to mock
Its dying throes; her six dread brethren came;
Thunder, Hail, Lightning, Frost, and Fire, and Rain
Danced with them madly, and the shrieking Air
Hugged terribly mankind with arms of fierce despair.

"Wake, wake, bewildered mind of man, awake,"
Mild Light exclaimed; then Darkness fierce did sever
A lock from her wild brow, a triune snake,
And whirled it at the Light. And calmly ever
Mild Light stood regnant on her eagle throne,
And the fierce serpent caught; the snake did groan,
Held in her burning hand. To it she spake,
When suddenly transformed, that cruel snake
Became a Bird of Paradise, with plumes
Of changeful opal shining, and it flew
All over earth's wide wilderness of tombs,
Singing of Love and Hope. Then Night's dark crew
Of myrmidons by her twelve giants led,
Swift at bright Morn a whirling meteor sped.
Morn caught the meteor, 'twas a burning sphere
Of miserable souls, forlorn and drear,
Night's victims. And she pressed it to her lips,
And the dead sphere of spirits in eclipse
Became a hymning orb. This orb she nursed
In her white bosom, feeding there the thirst
Of its pent spirits, till at last it burst,

And all those viewless messengers were sped
Like javelins swift, they pierced Night's gorgon head;
She fell with horrant clang, and with her fell
The giants bred in her deep womb, that hell.

Then Light beyond herself grew beautiful,
And smiled above the world; the world arose
To greet her. Gentle Sleep, with goblet full
Of sweetest joy, drew near, the eyes to close
Of sad Humanity. 'Twas sweet to see
Divinest dreams from their eternity
Descend; their forms filled all the spheral air,
And all mankind for rest they gently did prepare.
These dreamy Splendors came, some from the South,
Where nation-peopled constellations rove,
These lit like kisses on the tuneless mouth,
And the lips thrilled with melody and love.
On every organ of the human brain
A separate dream descended there to reign.
Some came from where great Jupiter shines bright;
Some from Saturnian realms of harmony;
Some from those orbs of golden chrysolite
That smile, unseen by any mortal eye;
Some from the sun; but mightiest of all,
Diviner shapes from that effulgent ball
Of snow-white light that holds the mighty fane
Of sun and planets ever, as a brain
Holds thoughts, that Spiritual Sun that folds
Humanity, and all its life beholds.

Where the first-born Titan stood,
War, the enemy of good,
In the dark Plutonian hall,
Night lay dead beneath her pall;
Cold and ashen, gray and wan,
Her twelve giant children lay.
Each reposed his bier upon,
Vanishing in smoke away;
For their mighty forms were burning.

Self consumed, and swift returning
To their primal nothingness.
Then behold that drear abyss
Changed into a burial place,
And the murdered human race,
All the martyrs priestly slain,
All the heroes, not in vain
Who poured forth their lives to thee,
Love, the eldest Deity;
All who died that man might rise,
From material tyrannies;
All who died that man might be,
Crowned with immortality;
All who died that states again
Might be made of free-born men;
All who died that slaves might win
Freedom like the Seraphim;
All who ever thought or spoke
Truth on human minds that broke
As the sun, that kills the night
With the arrows of the light;
All who died on gibbets high,
Slain by priestly cruelty;
All who fed the cruel pyre,
Borne to heaven in car of fire;
These all gathered wise and free,
Night's dark burial to see;
All the crimes of old did pass,
Mirrored in the judgment glass;
All the wrongs of freemen sold
Unto kings and priests for gold;
All the wrongs of millions slain
On imperial battle plain;
All the wrongs of sages wise,
Crushed on earth by priestly lies,
Formed a burning shroud to be
Tomb for night eternally.

—*Thomas Lake Harris, in "Lyric of the Golden Age."*

THE MIGHTY TRINITY

ELIZABETH THOMAS



THE Principle of Mathematics, the first of the mighty Trinity, with its fixed and unalterable rules, is the least subject to doubt of anything that comes within our knowledge. No one who has conquered its fundamentals, and learned to add, subtract, multiply and divide correctly, doubts for an instant his power to get the correct answer to any problem if he carefully works it out in accordance with its unvarying rules.

It stands, steadfast and unalterable, ready to solve any problem which figures can cover if only it is worked out in accordance with its rules.

And what marvelous results have been obtained by its use—from measuring the distance from the earth to the other planets, to getting the weight of the most infinitesimal object. But it must all be accomplished by a strict observance of its rules, without the slightest variation.

What a wonderful object lesson it gives us of Omnipresence! A thousand, or even a million of students may be working out problems, and using its figures and its rules at the same time, and miles apart, but the Principle is serving them all equally well, and without confusion or depletion.

But what is the result, if the individual chooses not to make use of the Principle at all? It does not affect the Principle in the least, but the result is most disastrous to the individual. He will not be fitted for any but the most menial labor, as all skilled labor requires some knowledge of mathematics. The greater the skill the more responsible and profitable position will be open to him. It requires long and faithful practice and steady application to conquer the simpler mathematics, and comparatively few ever conquer the more advanced sort of operations. But the result is ever in ratio to the effort. Whether he study and

practice or not, the Principle is not affected in the least. It is still steadfast, available, reliable, the same yesterday, today and forever.

Next in the mighty Trinity is the Principle of Music, which works upon the mind or soul through the emotions.

The Principle of Mathematics is practical, matter of fact, for application to the things of the outer world, but the Principle of Music has power, when used, to rouse with stirring strains the enthusiasm, to put new life into the weary limbs, and make possible the achievement of deeds, for which the power would otherwise be lacking. The soft, sweet lullaby from the mother's lips soothes the babe to slumber. The lover woos his sweetheart with the heart's compelling call. The deepest woe is lightened by words and strains of sympathy and love, and the soul's deepest religious emotions are voiced most perfectly by the swelling strains of the organ.

How can this principle accomplish all these things? Only by being used by man. Unless man uses its notes, its time and rhythm, and learns to play on different instruments and use the human voice, the Principle of Music cannot be given expression, and if not expressed it must remain forever dumb. It would still be the Principle of Music, with potentially the same power to sway the soul with its strains, so strong, so grand, so sweet, so low; but without expression it would be useless, and the world would miss all the joy and help and inspiration that it has received from music.

Thank the dear Father, this principle has been used and with glorious results. And it has all been accomplished by patient, careful practice. Over and over, day after day, must the scales be played, till they are perfectly learned. Then simple combinations must be practiced, and gradually more difficult ones, until finally the student, if he has been faithful, can sway the emotions of his hearers at will. Once in a while a musical prodigy appears, who seems to be able to accomplish all this without the patient practice; but rest assured that soul has worked it out somewhere, sometime.

The Principle of Music is Omnipresent, capable of

serving any number of people, any number of miles apart, and if its rules are observed, yielding the same results everywhere, never varying, always the same, yesterday, today and forever.

Last and greatest of all is the Principle of Being; greatest and highest, for it created and supplied the highest part of our nature, the spiritual. In the Principle of Being, and from it, we live and move and have our being. The Principle of Being is God—Good, and God is both Principle and Person. As Principle, the source and fountain-head of all Good is impersonal; and “as expressed in each individual, He becomes personal to that one, a personal, loving, all-giving Father-Mother.”

“And this is eternal life, to know the only true God, and Jesus Christ whom he has sent.” How can we know God? The first and most important thing is to realize that *All is Good!* God is good, and God is all there is. There is but one Life, and God is that Life, and animates all things—mineral, vegetable, animal and human. And so it is with all the attributes of God. They are all his, but they are just as free to us as the figures to the mathematician or the notes to the student of music. We have only to use them to get the benefit of them, to make them a part of ourselves.

Would you have Love? Be loving and kind to everything and everyone in your path. Would you be Wise? Claim that Infinite Wisdom illumines and directs you, and look *within* for instructions. Soon you will find that when you have something to do that is new and puzzling, you will have suggested to you from within, just how to do it. Be sure to follow these suggestions, and you will do the right thing.

Would you have health, strength and power? Declare that they are yours and confidently expect to see them manifested. This does not mean that you can say, if never so forcibly, once, that they are yours, and they will manifest. It means that you must declare it over and over again with all the faith you can use, in the face of apparent sickness, weakness and lack of power, if need be. Do not watch

symptoms, nor wonder if you can bring into manifestation your claim, but *know* that God has given you dominion over *your world*, your mind, body and environment, and you have only to have firm faith to enable you to manifest this dominion.

Be absolute in your faith! Do not hope or believe, but *know* that God has all power, and his promises are sure; that he never changes. Have as strong faith in God as you have in figures and you will get results that will seem like miracles. "Greater things shall ye do, because I go to my Father."

Then comes the next all-important truth—there is no evil. This may seem harder to believe than all the rest, because there appears to be so much evil; but it is only an appearance, only temporary. Evil is only relative; what is one man's evil is another man's good. Man never does evil because he loves evil, but because it seems to him that it will give him happiness to do it. Even murder is usually committed because the murderer thinks he will be happier if the one killed is out of his way, or to gratify a feeling of anger or jealousy, or to get money that may bring happiness.

There is no more reality in evil than there is in darkness, or any other negative thing. You cannot put out darkness, but you can bring in light and the darkness is not. If you can convince the man that to kill the other man will not bring him happiness or satisfaction, but only sorrow, shame, disgrace and probably loss of his own life, but that if he will forgive, love and try to do good to the other man, he will be truly happy and blessed, then you will have destroyed that much evil, by overcoming it with good, which is the only effectual way.

Each one of us must overcome all negatives for himself; no one can do it for another. One can point out the way and give sympathy and encouragement, but the work must be done by each individual within his own soul. We have been given free will and must choose for ourselves. We have used this power of choice very foolishly in the past, and have wandered far from the Father's house, and have

eaten of the husks of external things, and fancied that we enjoyed them; but now we are awake and know how foolish we have been. So let us press onward and upward, looking within for our Wisdom and Strength and Power, never doubting, never wavering, and we shall find that to know the Principle of Being, and to drink of its living waters of Truth is to have Eternal Life.

The race is to the strong and steadfast, not to the weak and wavering. Do not say, "I wish I had as strong faith as you have," but *have it!* It is as free to one as another, for "God is no respecter of persons." There is nothing in the way of your having it but the lack of *determination*.

One more thing: Do not be afraid, ever, to say, "Thy will be done!" Do not be afraid, and say it often.

Try to realize how God, *who is Love*, loves his children. Try to realize how impossible it would be for an all-wise God, who is Love, to will anything for you which would not be for your highest good, and then you will love to say, "Thy will be done," and say it often.

Finally, practice the Principle of Being as faithfully and as trustfully as you would the other two principles (which are really one with it), if you had determined to be a master in them, and you will find that to be a master in this, or even a loving, faithful disciple will mean far more, and will lead you into the Kingdom of Heaven.

THE VOICE

There is only one law and only one God

For all things under the sun—

The sea and the sand, and the wind-blown soul,

And the God and the law are one.

And whatever the law and the God be named

By beings like you and me,

They speak supreme in that cosmic voice

Which men call Harmony.

—*Albert Bigelow Paine, in Harper's Magazine.*

SOUL BREATHING

H. LOUISE BURPEE

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"And he breathed on them."



THE VARIOUS physical scientists, the occultists, the musicians and others, are working laboriously, but sincerely, to cultivate the external breathing, and we do not deny that there is attainment made along these lines, especially among those teachers of physical culture who are now making the mind the prominent factor in their work. Some of them are training the muscles so that each and all in the body corporeal will respond to a thought as do the limbs and entire body in the ordinary movements. "And yet," says the apostle, "show I unto you a more excellent way;" by which you may attain the same result, and one more in accordance with the law and order of expression, which is: (1) I think, I feel, I speak, I act. (2) Quality of thought following the same order. Is it my muscles I wish to educate? No, the flesh can only declare me, make visible the picture in my mind. Flexibility must first exist in the mind, as a result of freedom of thought, before it can appear in form.

Note the erect bearing, the firm and elastic step of the man who is self-centered, self-poised in thought. His whole body breathes freedom, poise of soul. Why? Because he knows, he feels his relation to the whole universe, and he is therefore sustained by the whole universe. All the forces of nature rise up to meet him and play their part in the grand harmony of his being; and this great harmony is expressed in freedom—in mind and body. This is poise of soul.

Ecce homo! Behold the man, who breathes the breath of freedom, breathes from the center of his being. He walks the earth knowing that "the earth is the Lord's and the fullness thereof." He is not bowed down with toil, with grief or poverty, because he knows the riches of God,

and the possibilities of his own soul, and that they may be made visible. He is born of the Spirit, and the breath of the Almighty hath given him life. It matters not to him who makes claim to the ground he walks upon, the beauty he gazes upon; his mind is his kingdom, and he is king in his earth.

"Enlarge the place of thy tent and stretch forth the curtain of thy habitation. Spare not, lengthen thy cords and strengthen thy stakes." In this beautiful piece of imagery of the prophet, we perceive a call to reach out into a broader expanse of thought, a recognition that it is soul-expansion that we need and matter will be our obedient servant.

It is the mortal sense of things which makes limitations, sets boundaries, circumscribes and gives form to those limitations. It gives them the appearance of substance, setting boundaries to the breath of life, which God alone can give. True substance is invisible to the eye of sense.

Is it air-breathing then that we need cultivate, or is it soul-breathing? Air-breathing is but a symbol, a sign of that true inspiration which is the breath of the Almighty. We need not then compel the breath, force matter, but simply let these bodies be the perfect instrument for the breath of the Almighty. There are two movements involved in soul-breathing, as in air-breathing, viz.: inspiration and expiration. In air-breathing inhaling and exhaling are one; so in soul-breathing, inspiration and expiration are one. Thus to receive true life is to give it forth. To withhold it is to destroy the rhythm of life. "Freely ye receive, freely give."

"I, if I be lifted up, will draw all men unto me." When the truth is lifted up in us, and we breathe the breath of freedom, all men will come unto it—that is, feel its health-giving presence. In other words, when we realize that the true self of us is not matter, not bound by a human skull or frame, that our senses which are our life, are spiritual, not material, then shall we breathe truly and freely.

Nothing can be compared to the breath of freedom; it is soul-breathing. In fact, we find that the true history of

the world is but the development or realization of the idea of freedom. Do we find the breath of freedom in the family where the wife or the husband or child does not dare give expression to their spontaneity of thought in word or act? In social life do we find the breath of freedom where no one dares advance a new idea which society has not passed upon? Do we find the breath of freedom in the factory or mercantile departments of life when employees pay the penalty of loss of position for the honest expression of political convictions? Does a nation breathe the breath of freedom whose resources, and thus the capacities of its people, are handicapped by a few individuals in power? Do nations breathe the breath of freedom that are subject to a political alliance, which does not permit them to reach out a helping hand to a neighboring nation in distress? God is not there, or anywhere, where love is not, where mercy is not.

"Beware," says Emerson, "when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science, but its plank may be turned tomorrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of the divinity into the mind, hence the thrill which attends it."

This seems to me a very vivid description of the condition of the world today. To farther quote from the great Emerson, "Valor consists in the power of self-recovery, so that, a man cannot have his plank turned, cannot be out-generated, but put him where you will, he stands. This can only be by his preferring his alert acceptance of it from whatever quarter; the intrepid conviction that his laws, his relations to society, his Christianity, his world may at any time be superseded and de cease." We quote at length,

because the thoughts presented are so comprehensive and suggestive at the present time. Many are so apprehensive that there is an attempt to remove old and real foundations.

But it is paramount in the minds of all genuine truth-seekers that we as a people are now ready for this new generalization, which our own prophet has so well described. Shall we not recognize the signs of the times? Shall we not reach out into the larger world and remove from its atmosphere its diseases—our national, as well as our private diseases. This is soul-expansion.

Again Emerson says, "Idealism has its degrees. It first comes as a toy (the magnet was once a toy), then its truth dawns upon us in gleams and fragments. Then its countenance waxes stern and grand, and we see that it must be true. It now shows itself as ethical and practical. We learn that God is; that he is in me."

This is the birth of individualism now sweeping over the world. A great searchlight has been turned upon the people, and individualism has been born in men. Never before have we observed such a manifest desire to know, each for himself, and to act independent of direction or coercion as at the present time.

The religious world is already feeling the effect of a new inspiration which has been at work removing barriers, taking down sectarian lines, etc. In the arts and sciences, do we not see this free spirit moving. In fact in all the departments of life we feel the breath of freedom permeating and blessing with its wide margins. But in our strong advocacy of freedom we wish to make a broad distinction between license and freedom. License acts outside of law; it is not loving and therefore not legitimate in its operations.

And in the common affairs of life satisfaction is expressing itself in the minds of people, even though it has not yet been manifest in affairs. Shall we not open wide the door to this new influx of divinity, this breath of the Holy Spirit which the risen Christ would breathe forth upon the world?

"Did not our hearts burn within us?" said the disciples

one to another after the risen Christ had been made manifest to them by the way. And so the very atmosphere burns with every new influx of the Divine, for it comes as a "consuming fire," burning up the debris of the past, and opening up new vistas which inspire with beauty and promise.

The poet says of Cicero: "Still the eloquent air burns, breathes with Cicero." And may we not say, with a depth of feeling which far transcends the poet, "After nineteen hundred years, still the air burns, breathes with Jesus Christ?" Still "He breathes upon us" and we live. "Lo! I am with you always" has a permanent place in our consciousness. It is through the Spirit of man that the Almighty breathes, speaks. It is not in fine rhetoric or eloquent words, but in thoughts that breathe. Everyone has a living quality of thought to breathe forth in the airs about him. All are endowed alike with the fires of eternal life. Your breath then shows the quality of your thought. Shall we not pause and consider the quality of the thoughts we send forth to the world; have they life in them? "My words are Spirit, and they are life," says the Christ. Some one said of Montaigne's Essays, "Cut the words and they bleed; they are vascular and alive." What is required of us then but to put a living quality into our thoughts, whether written or spoken? This is the breath of the Almighty. When shall we come to know the value of a thought, a word? Daily, yes, hourly, accusations go forth against a loving Father that he has sent suffering and death upon us, but God is life.

Wisdom says: "God made not death, neither hath he pleasure in the destruction of the living. For he created all things that they might have their being; and the generations of the earth were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth."

"The world is my mental picture, my thought," says Schopenhauer. Our responsibilities assume great proportions when we come to know that we create our own world. Let us withdraw our accusations against God, man, and all things, and "let there be light." Let health (wholeness)

encompass us. Let beauty, joy and peace glorify us by their presence. Let us open the door wide to eternal life. Let us be inspired of Good, and expire Good—breathe the breath of life about us instead of death.

“He breathed upon them.” How does the breath of the Christ differ from that of Henry the Eighth? Let him who sends forth the breath of poison, of falsity, of death, beware! It will return in large measure, pressed down and running over. As we are said to be accountable for every idle word, how much greater our accountability in regard to the atmosphere we create about us, and carry with us wherever we go, and that which we breathe upon the little ones in the household. Is it healthy, wholesome, life-giving thoughts we are carrying to “the sick” and “in prison”? Is it the breath of peace we send to the grief-stricken and heart-sore? And what have we to offer to the condemned criminal in his cell who has lost his mental balance? “I came not to call the righteous, but sinners to repentance.” “I came that you might have life and have it more abundantly.” The Christ-Spirit carries with it life everywhere, not death. And like the sun, by its persistent shining upon all things alike, the unpromising places are made to bloom in beauty and the ugly and abnormal are made to disappear.

What then is the great need of the hour in its simplification but the liberation of our spiritual faculties from the thralldom of mortal sense. Shall we not address ourselves exclusively to the training of the mind to this end? And what will be the great consummation but soul-breathing—emancipation for mind and body.

True freedom and true dominion are one. This may sound paradoxical, but in seeking the true meaning of dominion we must first consider what it is to be made in the image and likeness of God, and then dominion must follow that order. For truth and its body are one, and error and its body are one. Dominion follows as a natural sequence the embodiment of true law. And it is that innate power which neither rules nor can be ruled over, but is simply ex-

pressing itself. True dominion then is the birthright of mind over matter.

And thus may we create an atmosphere about us that will be impervious to error. An atmosphere that neither heat nor cold, disease-germs nor contagion can enter. Then and then only will the powers of the mind be free, and every man a law unto himself. Let us have the teachable spirit of the Christ, "Lo, I come to do thy will, O God," and all the bounty and freedom of God will flow to us, and from us, as naturally as the air we breathe. I rise out of the realm of the mortal into the realm of the Spiritual by my will to be true.

Then, craving leave, he spake
 Of life, which all can take but none can give,
 Life, which all creatures love and strive to keep,
 Wonderful, dear and pleasant unto each,
 Even unto the meanest; yea, a boon to all
 Where pity is, for pity makes the world
 Soft to the weak and noble for the strong.
 Unto the dumb lips of his flock he lent
 Sad pleading words, showing how man who prays
 For mercy to the gods, is merciless,
 Being as God to those; albeit all life
 Is linked and kin, and what we slay have given
 Meek tribute of the milk and wool, and set
 Fast trust upon the hands which murder them.

—*Edwin Arnold.*

The Soul attracts that which it secretly harbors; that which it loves and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires—and circumstances are the means by which the Soul receives its own.—*James Allen.*

Keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.—Eph. 4:4.

LITTLE CONTRIBUTIONS

I would call your attention to the message that Jonah was to carry to the Ninevites. Jesus said there should be no sign given to this generation but the sign of Jonah, so it behooves us to find out what the sign of Jonah was. Of course, I see that the whole story was an allegory. Nevertheless that does not mean that Jonah never lived, any more than that Jesus never lived, because his life was an allegory. Now I believe that just as you have been called to teach and preach the new covenant, the doctrine of regeneration, that each soul must receive the new birth to be born of God, as in I John 3:9, just so Jonah was called to preach the doctrine of the old covenant, which was that that seed should be used for reproduction only. In looking up the meaning or definition of Nineveh in Young's Concordance the other day I found this astonishing statement, which had never been made of any other city that I know of. It says Nineveh, the capitol of Assyria, had more than 120,000 infants in it at one time. So if Jonah was sent to them to preach and expose the things that were taking place in their secret chambers, when they thought in their hearts that God seeth not, and which was to Jonah no doubt a delicate subject, no wonder he fled to Tarshish, or felt like meditating. Just so with the New Covenant and the doctrine of regeneration today—to preach it in its broadest sense in the simplicity of its truth will take a prophet called of God, one who can stand alone for Truth's sake. I see that you have dared to take that stand, which to me is the explanation of the sign of Jonah. I believe that only through the pure, regenerate life will the beautiful promises of God be attained, and no doubt when you first saw that truth you, like Jonah, hesitated to preach it. For years I have known and lived this truth and proved it by the transmutation and joy that wells up within me, and I do not think anything could

induce me to be false to my ideal. But when it comes to teaching it to others, like Jonah, I shrink because I am only looked upon as queer, abnormal, crazy, etc.—*M. E. Davison.*

* * * *

I have been asked, "Is it possible to replace fingers lost through leprosy or other means by treatment of the individual in Science, as man practices it?"

Man is endowed with *free will*, and is made a co-worker with God. Creation is, therefore twofold. God's creation is spiritual and perfect, but man's creation of himself and his environment is sadly imperfect. He has hitherto created himself and his material world in ignorance of his own power, and has brought upon himself disease and death, for, as human law does not excuse ignorance, still less does the Divine Universal Law excuse it, but as ye sow, *so shall ye reap.*

There is a way back to the Father, and to the harmony of God's perfect creation. Christ came to show us this way, and told us, "I am the Way, the Truth, and the Life; no man cometh to the Father but by me." By that Way alone, man can un-create his ignorant work, and re-create in himself the God-man he was designed to be. It will take time to change the thought of the world about disease and death, but it is being accomplished rapidly in these last days.—*M. M. C.*

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PRESERVATION AND ACTION

The human organism is continually changing, either positively expressing or negatively dissolving, according to the ideas projected into it. The soul projects these ideas into the body. If, through a belief in the separation of soul and body, the positive ideas that build living cells are withdrawn from the organism, the negative or disintegrating process begins. Spirit is the *I Am*, the identity that makes soul; and Spirit, soul and body must be consciously united to produce the necessary elements for the preservation and activity of a living organism. If the positive ideas are cen-

tered too strongly at some particular part of the body, it causes congestion of the blood at that point. The remedy is an equalization of the thoughts and forces throughout the organism.

If your body becomes numb and lacks the proper amount of life and activity when you sleep, it shows that through a subconscious belief in separation of soul and body, your soul is literally thrown outside, and the body is left to express without its guidance and direction. The lesson for you is to so unify the Spirit, soul and body in your consciousness, that there can be no thought of separation.

The soul is poised in the body through organs and functions which balance one another. The positive part in the head will have its negative in the body, and if either is affected, it will tend to throw the other out of poise. The generative, or life center represents the negative, of which Jesus, or the spiritual center is the positive pole, and to establish perfect poise, equilibrium and balance in the organism, there must be a conscious union between these two poles. Through this union, the life-forces are lifted up and transmuted into pure body-substance. This is the true regeneration. Thus regeneration is not mere continence, nor is it suppression, but it is the positive expression of the life-forces along spiritual lines.—* * *

* * * *

In mind I have seen the vision of oneness. The only separation is in the mind of man. God and his universe are one. There can be no separation in all the universe. The attempt in the mind of man to work separately causes all the inharmony in the world.

We all know that the smallest part of physical expression has a center or nucleus, and many small expressions or bodies make a larger one. All bodies have a center and all must work in conjunction or there is friction. Take, for example, our own bodies. Each one is composed of small bodies or organs, all of which are made up of still smaller ones. Now, can one organ work against another without harm? If one organ absorbs more than its rightful portion

of the life current, it suffers an abnormal condition and other organs are starved. So it is from the smallest physical expression to the whole great universe. Every part must work in its perfect order in conjunction with its neighbor. Oneness starts in the minutest center of expression and goes on up through our physical bodies, called men and women, who make the center of the family, then the neighborhood, the town, the county, state, nation, world and universe. And none shall work separately, but jointly.

The trouble in the world is the idea that man is made up of separate individuals in separate portions, without co-operation of all concerned. We are all of "one stupendous whole," the life, the force, the intelligence, the harmony of which is God, or the center or impulse of all. And for the physical to work in harmony we must listen to the still, small voice which is at the center of all; the voice that knows no chaos.

When we once realize there is no separation then we begin to see God. The only separation is in man's mind, and that mind trying to cause the physical to work separately, which it cannot do, brings all the pain, the heartache, the suffering in the world. That is why Jesus said, "Love thy neighbor as thyself."

When man in all his parts realizes this, there will be no wars, no cold and hungry children, no pain, no discontented hearts. But listen: Each particle, each man, and on up, is a miniature universe in itself; all going to make up the great whole. What takes place in the smaller, takes place in the larger; what takes place in the individual man, takes place in the body politic.—*Anna Graves.*

* * * *

"LITTLE CREATURES, BROWN AND SMALL"

It seems to me that only by a more widespread realization of the sacred oneness of all Life can the horrors of these days ever really pass away. In that connection I am moved to tell you of an unexpected lesson I lately received and am deeply thankful for.

Presumably you have all read Max Heindel's "Rosi-

crucian Cosmo Conception." That work was brought to my attention some three years ago and, though I read the copy loaned me very hastily, it made a deep impression, and I can often see it coming to the surface most unexpectedly in my experiences. So in what I am about to report, it was plainly that teaching, as well as yours that determined the form.

The significance of the experience lies in the fact that, while some who got their first guidance along this way from me, have done this kind of demonstrating as simply and naturally as a child, I had hitherto never found in myself the faith that could handle such a problem successfully. On returning to Chicago from the West, I took up my abode on the North Side, in what seemed to me about the shabbiest environment I ever lived in. Nevertheless the location and certain conveniences were about what I wanted and the room itself was "not half bad." As I was leaving, after engaging the room for a week tentatively, a thought crossed my mind and I asked the landlady if she had any trouble with bugs. Of course she gave a reassuring reply, and, finding things fairly comfortable, I stayed on from week to week. The bathroom was a horror: an inside room whose only daylight comes from a shaft running up through the third floor to a skylight covered with grime. The walls were stained with ancient leakages that had soaked off the paper, which hung loose in several places. The paint was dark and ugly. More than once I marveled that I could ever even have considered living in such a place, yet I was not led to move. I was sleeping well, and just lived by the day. Suddenly, about the fourth week, I had a restless, troubled night and awoke half stupified in the morning to find three big bedbugs walking over my pillow. Well, I said, that explains my condition from the external standpoint! So I nabbed the bugs and planned to report to the landlady on my way out. But by the time I was ready to leave there was just time to reach the library on schedule time, so notice to her was postponed. Not unnaturally the problem came to the surface now and then during the day in spite of steady occupation. Suddenly I faced this ques-

tion: What does it mean? Why do I encounter bugs again when I have been free from them now for years? The answer was prompt and clear: To see if you have grown any: if you know how to handle them now. Thank God, I said, I believe I do! I went back to my room that night in a state of exaltation, affirming the sacredness of all life, that I had no right to kill or fight, but that bugs and so-called vermin of every sort did not correspond to any phase of my thinking and had no place in my environment. I affirmed cleansing and purity for the whole house and that the bathroom in particular would be renovated before I moved, and that I should never have to say a word about it either.

That seemed to dispose of the bugs for the time, and every day I silently gave thanks for the clean, white bathroom, though no change was visible. When Labor Day came I went down to Peoria for the week-end. On the way I found a bug on my coat, which had been lying over the back of the seat. When I went to remove it, it disappeared, but I said, "It does not belong to me and will not be carried to my friends." A few nights after my return, I was awakened in the small hours and, turning on the light, found several bugs on my pillow. This was rather disconcerting in view of the positiveness of my affirmation about being done with them, but I kept my poise. Not knowing what else to do with them, I quietly brushed them into the slop-jar each of the three times that I was awakened, and each time went to sleep again with the affirmation: "The cleansing, purifying presence and power of the Spirit is active in every part of this house, from attic to cellar." I could hear folks up on the floor above and I wondered if they had similar visitors. Next morning I said to myself, "Well, what are you going to do about it—tell the landlady, move out, or what?" I answered myself: "You just can't do anything but stand by what you have said, though this is certainly not what you expected." It was Saturday and I returned to my lodging early. Sitting down in the bay window with some

mending, I presently found my thoughts taking this utterly unpremeditated shape:

Little creatures, brown and small,
 From each crevice in the wall,
 From the corners of each bed,
 From the pillow for each head,
 Forth I summon you today
 For a journey far away.
 You were made for other climes,
 Other folk, and other times,
 Therefore speed you on your quest
 For a place where you may rest,
 While awaiting your rebirth
 Into higher realms of earth.
 For the Spirit bids me say
 That you shall not always stay
 Little *hated, crawling* things;
 Go, and find your promised *wings*.
 I, the Master, bid you go;
 I proclaim the thing I *know*.

When it was too dark to see to sew, I went over to my bed and said something like this: "I have come to talk to you, little creatures. St. Francis preached to the fish, others have preached to the birds, but I go further and I have come to you with the Christ message. You have a *long* way to go. I have *come* a long way and I know. You do not know my voice, nor my language, but the Life in you is intelligent and it will understand."

Then I repeated the above message three times aloud. That night, though I had said to them, "You have your own ways of going and coming, and you can go the way you came," I was again awakened three times to find bugs on my pillow. I said: "I'm very sorry you came this way. I don't want to kill you, but I can't turn you loose on my neighbors. I don't see anything I can do but send you down the water road." Then I brushed them into the slop-jar and repeated my cleansing affirmation for the house. I caught eight in all, but had no sign of bites either of these nights. Twice more I roused that Saturday night, but there were no more bugs, and there have been none in the two months

since. I did no hunting for them and I never said a word about them to anyone in the house. Within thirty-six hours renovating began on the bathroom, which has been papered in white, though the paint, while lighter than before, is still a bluish gray to match the border and the hair-line on the paper that seems to divide it into tiles. It would take too long to tell of all the renovating that went on in the next two weeks. In her zeal, the landlady put powder around the mopboard in my combination pantry-closet, but I quietly said to her, "I do not think that I need any powder; I am not troubled with bugs," so she removed it. By the way, the powder on those pantry shelves when I moved in, bore eloquent testimony to conditions that had been.

Best of all, perhaps, was the comprehension all this gave of the statement that "the whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the Sons of God." I can't get over yet a sort of tender sympathy for the bedbugs, and I am glad, glad that they did come into my life again.—*Mary E. Hawley, Chicago.*

* * *

I have just had such a sweet and beautiful experience I want to tell you of it. I have never heard of this experience, but of course I know others must have had it many times but have failed to write of it.

I have been very busy for the past few days. One day, about 5 o'clock, after everyone had gone, I sat at my machine and went into the silence. Before my eyes appeared a sort of orange-colored glory with radiant flecks of brightness floating about. For several days I have been seeing this at times when I close my eyes, and my body has seemed particularly alive, thrilling instantly to any life thought or statement made. I have been telling it that it is alive forevermore in the eternal life of God, taking pains to say that every cell, every nerve, every fiber, every atom of my body is alive in this life and is conscious of it.

I had been in the silence only a short time when my body began to talk to me—the voice of my body spoke to

me—and I saw my body as it is, all glorious and beautiful, each cell shining, radiant, beautiful. It was not solid at all, but a beautiful mass of separate, tiny entities fitting together, working together, all laughing and rejoicing that I had recognized them and would listen to them. I have been telling them that each has a voice and intelligence, and must use it to praise God and rejoice in him.

These little cells told me they love me, they love God and rejoice in him, and they were full of joy because I had come to know the Truth and recognize them and would help them and listen to them. They told me it would be such a pleasure to make me a beautiful body that should be the fairest of ten thousand; that it should shine with beauty and be radiant with intelligence and glow with health, because they were building into me God's glorious life and intelligence and health. I saw these tiny little entities, I saw their joy and movements of gladness. The voice was as many tiny musical voices blended into one soft and melodious whole, each saying the same thing in perfect cadence, time and measure.

This is the first time my body has ever spoken to me. I was leaning over with bowed head and some tiny voices on the opposite side said, "Sit up, you hurt us. If you crowd us and treat us like that we cannot do perfect work, and see you have a pain right where we are crowded." It was said so low and sweet, with such a loving expression on the part of those giving the order. I obeyed at once and the pain immediately disappeared.

I have had other glorious experiences where God talked to me. Truly is God's wisdom foolishness to men.—
Ella M. Cheshire.

TABLE GRACE

Some hae meat and canna eat,
And some wad eat that want it;
But we hae meat and we can eat,
Sae let the Lord be thankit!

—*Burns' Šelkirk Grace.*

THE BEAUTIFUL

Walk with the beautiful, and with the grand;
Let nothing on the earth thy feet deter;
Sorrow may lead thee weeping by the hand,
But give not all thy bosom thoughts to her—
Walk with the beautiful.

I hear thee say, "The beautiful! What is it?"
O, thou art darkly ignorant! Be sure
'Tis no long, weary road its form to visit;
For thou canst make it smile beside thy door—
Then love the beautiful.

Ay, love it; 'tis a sister that will bless,
And teach thee patience when the heart is lonely;
The angels love it, for they wear its dress;
And thou art made a little lower only—
Then love the beautiful.

Sigh for it, clasp it when 'tis in thy way!
Be its idolater, as of a maiden!
Thy parents bent to it, and more than they;
Be thou its worshiper. Another Eden
Comes with the beautiful.

Some boast its presence in a Grecian face;
Some, on a favorite warbler of the skies;
But be not fooled; where'er thine eye might trace,
Seeking the beautiful, it will arise—
Then seek it everywhere.

Thy bosom is its mint; the workmen are
Thy thoughts; and they must coin for thee believing
The beautiful exists in every star;
Thou mak'st it so, and art thyself deceiving
If otherwise thy faith.

Thou seest beauty in the violet's cup;
I'll teach thee miracles! Walk on this heath,

And say to the neglected flower, "Look up,
And be thou beautiful!" If thou hast faith,
It will obey thy word.

One thing I warn thee: bow no knee to gold;
Less innocent it makes the guileless tongue;
It turns the feelings prematurely old;
And they who keep their best affections young,
Best love the beautiful.

—*From the Progressive Fourth Reader, printed in 1857.*

It is recorded in the eighth chapter of the Gospel of John that upon one occasion when Jesus was being harassed by the lawyers and theologians, who were plying him with questions and seeking to entrap him by his answers, he turned to a group of his followers, who were standing near, and said to them, "Ye shall know the truth, and the truth shall make you free." In all of the Bible there is no statement of greater importance to mankind than this utterance of the Master. It prescribes the remedy for every human ill. Knowledge of a thing must come through the mental and not through the physical, hence, according to the words of Jesus, mankind will be delivered from sin, disease and death not by doctoring the physical, but by filling the mental with truth. If this statement of Jesus was true, it follows by irresistible logic that the enslaving conditions from which humanity suffers must be due to the belief of something which is not true. In other words, if the time is ever to come, as Jesus has declared that it will come, when the knowledge of the truth shall emancipate humanity from its bondage to sickness, sin, unhappiness, poverty, old age and death, such results can only be brought about when the knowledge of the truth shall have displaced and destroyed (out of human consciousness), the belief of that which is not true. There is no escape from the conclusion.—*Virgil O. Strickler, C. S.*

Most powerful is he who has himself in his power.—
Seneca.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THE BEAUTY OF HOLINESS

Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the law in the beauty of holiness.—1 Chron. 16:29.

Sanctify yourself therefore, and be ye holy: for I am the Lord your God.—Lev. 20:7.

To sanctify is to make holy, to set apart unto the Lord. The Lord called the Israelites to separate themselves from the abominations of the heathen world that they might be a type of the kingdom of Christ and its holy people. "Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." This was the Lord's word to Israel and we find the same thing spoken in the first epistle to Peter to the little flock who are to do the preparatory work in establishing the kingdom. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of the darkness into his marvelous light."

The Israelites were called upon to sanctify themselves, and the same responsibility, only in a greater degree, rests upon the Lord's people now. In the old dispensation sanctification was a matter of ceremony, but, in this gospel age, holiness and cleansing and purity must be inwrought in man's consciousness.

"Whatsoever things were written aforetime were written for our learning." Since the Lord's dealings with Israel were a type of things to come, we can get many lessons from the study of the ceremonial sanctification of the Mosaic law. One striking point in the study of this law is its direct application to the individual in all the details of his life. This shows how complete consecration to the Lord must be, and how vital sanctity and holiness are to the well-being of men. The Israelite was required to sanctify himself, his field, and whatever he possessed. Just how minutely this consecration was carried out is shown in the law given for food and the cleansing of even the clothing after pollution.

Every soul that seeks the spiritual life meets the com-

mand, "Sanctify yourself." The question then is, what it is to sanctify oneself and how shall the work be done? A definite answer to this question is found in Paul's letter to the Romans: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be not conformed to this world, but ye ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The second letter to the Corinthians contains a further thought of complete sanctification: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Nothing but the cleansing, purifying Spirit of God can wash away from mind and body the pollution and corruption of the flesh, but men have a part in their own cleansing. They must willingly cooperate with the Spirit and exercise their power and dominion in the name of Christ-love and wisdom. They must understand the law of Being and obey it.

The act of presenting the body to God applies not only a positive, affirmative expression of will, but also a denial of every thought and act that has entered into the presentation of the body to the sense man. The more we study the character of God and man's place in Being, the more perfectly we see that we cannot be too general in our consecration. The Spirit must come into everything we do and regulate it under the Divine Law. We must sanctify ourselves in eating and drinking, and in every function of the body. We will keep back part of the price as long as we continue in any of the ways of the flesh. We become wide-awake and careful when we realize that by our every act we either pollute the holy Body-Temple or sanctify it. People in the past have thought it made no difference about eating and drinking. They followed out every flesh desire without any idea of discipline or mastery, because they expected the body to die any way and believed that they could sin against it and yet be saved in some far away place after death. The night of ignorance is passing away and now

we know that everyone must sanctify his body and allow the cleansing Spirit of the Christ purity to wash away all corruption, and establish Spirit, soul and body in the immortality and incorruptibility of the Christ-body.

A body formed in flesh consciousness can never be truly and permanently beautiful. There is no real beauty but the beauty of holiness. The Psalmist prayed, "Let the beauty of the Lord our God be upon us." It is natural to desire beauty because it is the result of holiness and part of man's true estate. The world tries to make beauty in many kinds of artificial ways, but has failed utterly. When one has discerned what true holiness is and its relation to beauty, the efforts of the sense man to hide his defects and beautify himself seem pitiful. We must patiently seek holiness, and as we grow in wisdom we will find that she will give "health to all their flesh," "grace to thy neck," finally establishing the glorious, unfading, eternal youth and beauty of Spirit.

PROCLAIM LIBERTY

A great field of Truth is found in the prisons of this country. Many reformers are busy doing the best they can to improve the conditions of prison life and they are doing a good preparatory work, opening the way for the introduction of the Truth to many men and women whose hard experiences and severe discipline have made them willing to learn of the Christ freedom.

An earnest Truth student in Kansas City has, for several years, been corresponding with a prisoner in one of the penitentiaries, and through her he has found the Truth. The freedom which he found in mind has worked out in his affairs, and, after many years of prison life, he has been paroled. Some other Truth students in Kansas City, desiring to reach and help prisoners, asked the man's friend to write to him concerning the matter. From his answer we make the following extracts:

"The idea of working among those at the prison is a good one. I would suggest that some one be sent there to lecture to them, say some Sunday afternoon. I think ar-

rangements could be made with the warden for this, and a good convincing talk, followed by Unity literature, would do more good than anything else. While there are probably very few interested enough to read the Unity literature, they would, I think, be greatly interested after hearing it explained. You know and I know that it is lack of understanding that keeps people off the right road. It would please me very much to have Unity people go into the prison and talk. I know much good to the boys there would follow.

"I am feeling fine and everything is going nicely with me. I will subscribe for UNITY in a few days, as I miss it greatly. I was thinking only yesterday of how many good articles I must have missed in the last few months, but while I have missed those I have kept my mind right, and the mind controls the acts. Probably no one has ever left the prison, after being there as long as I was, that has lived as temperately as I have. I don't say this to boast but to prove that "as a man thinketh, so is he."

Many kindly disposed persons in various parts of the country are corresponding with inmates of penitentiaries for the purpose of carrying a little brightness and cheer into hearts that are none too joyous. There is doubtless an opening in many prisons for a work of love by Truth students. Some who are confined in prison houses are innocent; some have never premeditated crime but have fallen in a moment of passion. These are in need of sympathy, and not these alone, for even those who are apparently hardened often respond readily to the Word of Truth spoken in love. The true teaching of Jesus Christ lifts the burden of condemnation, and when men in prison come in touch with persons who come to them, not with condemnation but with the Christ message of forgiveness and peace, a new hope is born and the new life opens up.

FINDING INNER SATISFACTION

The Gentile world is in confusion, not having understanding of the Divine Law and of these wonderful times of the out-working of that Law for the redemption of men. The life of a Gentile is therefore far different from that of the Israelite who has spiritual understanding and discern-

ment. The difference is manifest in every phase of life, religious, political, commercial and social. It is noticeable even in the kind of pleasures and amusements that each class seeks. The Gentile mind rushes here and there, trying to find satisfaction in the external, and we have in this country the spectacle of millions of people giving time and money and substance to cheap shows that have no merit whatever.

The Israelite mind finds an ever-increasing satisfaction within as it grows in the knowledge of God and its relation to him. The soul that has to be entertained is not very far along; but, while it still is dependent upon the external for pleasure, it should exercise discrimination and choose those things that have an uplifting tendency.

ANSWERS TO QUESTIONS

What is "the way of the cross"?

The cross is a symbol of overcoming, representing the crossing out of mortal consciousness. Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." He made it very plain that no one could find the way back to God except by the way of the cross. To the mortal man the cross is a rock of offense and a stone of stumbling. As Paul expresses it, "The preaching of the cross is to them that perish, foolishness; but unto us who are saved it is the power of God."

There is a world of meaning in the statement that whosoever does not bear the cross cannot be a disciple. A disciple is a learner. Those who reject the cross cannot receive spiritual instruction. They do not grow in understanding because they refuse to cross out or crucify the mortal self which cannot understand the things of Spirit. If one has come to a standstill in his spiritual development it is well for him to consider whether he is refusing to walk in the way of the cross.

What is the meaning of "Many are called, but few are chosen"?

The Scriptures teach definitely that there is to be a

"little flock," a chosen band who are to be fitted and prepared to work with Jesus Christ in the restitution of the race. Many are called to a place in this work, but are not chosen because they fail to measure up to the requirements. Salvation depends upon a complete change of consciousness from the mortal to the spiritual, and no one is fitted to help others find the way of life except in proportion as he has found it.

I never can be thankful enough for UNITY and for what your teachings are meaning to me every day. I would like to ask you to help me concerning a question that is not just clear to me. It is upon the subject of regeneration.

Your writings concerning this have helped me more than anything that has ever come into my life. I heartily approve of every word. On page two of the pamphlet, "Regeneration the Way to Redemption," are these words: "The standard of the Spirit for those who would attain eternal life is absolute continence."

I do believe this to be the truth. Now please understand me. I have no thought of criticising anyone, but I am earnestly desiring to know the truth and I am sure you can help me. It is about the pamphlet entitled, "The Story of Life," by Lida H. Hardy.

The mother has told the story to the child in such a desirable manner that when she has finished the child exclaims, "Mamma, I am so glad you're a Truth lady. When I get to be a big Truth lady, I'll be nice like I want my little girls and boys to be."

Is there no other way to teach the children the mistake of being conceived in sin and brought forth in iniquity but by going into all the details and painting it all so lovely and desirable a thing that they will get the idea of "my little boys and girls" in their minds at so early an age?

Perhaps this mother does not give her little daughter a lovely dolly, explaining that when she grows to be a big lady she will have a real, live dolly of her own, but I know of mothers that do this very thing, and New Thought mothers, too.

In this pamphlet Mrs. Hardy, in going into all the details of conception, mentions the baby Jesus. It just seems to me not a proper comparison, for we know the baby Jesus was not conceived in sin and was not a result of the sexual act. The question is—this act which brings forth the

natural man, carnal mind or mortal, flesh and blood, that must be put off and cannot inherit the kingdom, is right or it is wrong? If we believe in regeneration, why not teach it to our children from the start? I am having these questions asked me many times lately.—* * *

We think your point is well taken. We feel that generation is a matter that should be dealt with very much as we deal with the question of death, that is, it should not be considered at all as a factor in human experience. When the mind is fixed on regeneration and life, the negative side, death and generation, drop out of sight. The Spirit has, in these days, lifted up the standard of regeneration and every member of the race is called upon to make his decision between the regenerate life and generation. Those who choose generation should, of course, work out their problem the best they can, but those who have been quickened of the Spirit see that the race can never be uplifted except by regeneration in Christ Jesus, and it is therefore a waste of time and effort to keep on going over and over the life that can lead only to death. For this reason we hold closely to the standard that Jesus set, knowing that there is no other way to eternal life.

There is great need of faithful, persistent teaching along this line. The adversary throws a glamour of romance over generation, and books and songs and plays of the world are used to lead the young on in the way of generation, although the sorrow and misery of that life are everywhere apparent. There is need of a new kind of literature, dedicated to God, to set forth the beauty and blessing and satisfaction of the Christ purity.

We have no condemnation for those who wish to continue generation in the world. Our work is to hold up the Christ standard, not to find fault with any who are not ready to follow it. Those who do follow it are proving to their own satisfaction that it gives a new zest to life and establishes in the body a reserve substance for that life to work upon. When one who has conserved his life substance enters the Holy of Holies within, he realizes what it means to eat of the hidden manna and drink of the waters of

eternal life. In the fulfillment of the law which outworks in the regeneration we see the restoration here in the earth of the lost Eden. Discerning this, we are ready and willing to give up all the pleasures of generation and leave unanswered, in our present understanding, many questions as to how the race shall be kept in manifestation, etc. These questions will all be answered to the satisfaction of those who follow Jesus in the regeneration. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

TAKING THE MASTERY

*Points from a Unity Correspondence School Lesson Written
by JOHN WESLEY KOEHLER, a Student.*

Thoughts are either constructive or destructive, and man must keep them working in Divine Order and according to Divine Law. In the beginning man was given dominion and mastery over the animal forces within himself. He was then pronounced a perfect creature, and it is for him now to demonstrate a realization of that ideal. When man consciously controls his thought he exercises the power and dominion that is and was his from the beginning, and the result is peace and harmony. Otherwise confusion, limitation and discontent make him miserable. Then an appeal to a higher understanding is necessary to correct this condition. We should always be ready to be led up of the Spirit as was Jesus, and we should ever be on our guard to overcome the false-ego or sense-man (personal consciousness).

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The three master-feelings, faith, hope and love, are tap-roots that must be sunk somewhere; and the soil in which

they are embedded will determine the character of the man. When they are rooted in Christ, the man is a Christian, the normal Son of Man; but apart from these considerations, if we allow our appetites and desires free scope, the subconscious phase of mind steps in and undertakes to do the work for us and generally falls into the rut of heredity, binding us to ancestral limitations and producing vampires in the phenomenal life through this false state of consciousness or obsession. These are the demons Jesus told us to cast out. After the subconscious has received an impression from the conscious it will continue to reproduce that impression until it has been supplanted by a stronger impression: "Therefore let us cast out the works of darkness and put upon us the armor of light." If man takes conscious control of his thought and allows himself to think only good thoughts until the counter impression is dissolved and good thinking becomes a habit, nothing but good can come from the subconscious. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of the superconsciousness restores harmony by redeeming the subconscious and lifting it up, so that man can take conscious control and do the things that he would.

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Certain thoughts possess a value that is in the ratio of the spiritual vigor of those who use them, acting as a tonic to the strong, still further dissolving and enfeebling the weakness of the weak. Our highest and purest desire, whether uttered or idealized in form, or unexpressed and formless, is an affirmation; it may be acquiescence by a nod or other unanimity of action, still it is the accepting power of the mind. Both affirmation and denial are inherent in mind; we cannot refuse to employ them, as it is through these that mind does its work and maintains balance, poise, freedom; we either consent or proscribe what is brought to our consciousness. We should learn to use the law properly so that we may free ourselves from the unreal, untrue conditions that have grown up in consciousness through our affirmation and acceptance of them as real, and may become rooted and

grounded and built up in the true, the real, the abiding. Let us then be up and doing, but first perceive the law of self-government and stand upright before God and man in the *I Am* consciousness. If man loses sight of his relation to the One Cause, and imagines himself a personality occupying a separate and distinct body, subject to no law or government except that formulated by man, he has sinned or departed from righteousness and become a wandering star in consciousness, liable to slow disintegration or to clash with or to be dashed against some other erratic body.

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When we wish to change things we must not misplace them, but proceed to transmute them, not by interfering with the external condition of things, but through the expression of superior power into the interior life of things; hence, we must control the mode of thinking. The expression of supreme power through every part of the self constitutes the mastery of self. We deny sickness, we deny disease, and in this way we make ourselves let go of them and they fade out of consciousness and disappear from the body. Having cleaned house, we are ready to replenish the mind with new ideas of Truth. We affirm that in Spirit, in truth and in body we are free, pure, strong and perfect with the life, strength and perfection of the Infinite, and building our minds up by affirmation we attain the consciousness of this state and are uplifted in mind and body, both being at one with the Father. "All power is given unto me in heaven [mind] and in earth [body]." Our crude and ignorant ideas must be expunged from memory and the subconscious reconstructed symmetrically by the power of the Spirit of Truth. "I am the Way, I am the Truth, I am the Life. No man cometh to the Father but by me."

* * * *

We control our thoughts by using the law of affirmation and denial which is irrevocably fixed and unwavering in its action. Perceiving that there are both virtue and praise in the things of good report, we resolve to think upon these things to the exclusion of everything of an opposite nature.

and persist in following this up in practice by denying that which is not good, we soon cast out of consciousness the personal adversaries that beset us, and the good that we have reported to the subconscious begins to come back to us; we should deny the testimony of the senses and refuse to pass it along to the subconscious. It will soon leave us. Jesus taught us how to cast out the personal adversary and the phantoms of the dark; he suffered them not to speak and bade them depart. He refused to recognize them in any way, and this sweeping denial dissipated them at once. By persistently denying the evil and recognizing and affirming the good, we open ourselves to an influx of the good into consciousness, and according to the degree of activity we give the truth in our body consciousness, we are awakened and the Day Star rises in our hearts. We make our at-one-ment with the Father, and the Spirit of Life, of Truth and of Love makes us free from the law of sin and death.

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The Divine Plan of the Ages is the absolute Truth and all thinking of man must conform thereto. "The straight gate" or the narrow path which we must strive to enter is the mental gate of right thinking which comes from right living, in harmony with Truth, the Absolute. Though hard at first, it leads to perfect ease, freedom and joy. "I am the Way, the Truth, and the Life . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

* * * *

We must tear down the structures that we have built in ignorance and error, and make ready to build the true structure of mind and body. "The temple of God is holy, which temple ye are." We may use the same foundation we had before, for there is but one foundation for each of us, Jesus Christ himself being the chief cornerstone; therefore, we must tear down the superstructure and begin again. It would not do to tear the temple down altogether before we begin to build, because we are living in this structure that we have built and we cannot vacate in order to build it anew,

but under the guidance of Spirit we may tear down and rebuild gradually, here a little and there a little, until it is all made new. We must be masters.

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Mind is dynamic power and its action is known as thought, and thought is always expressing itself. Conscious mind, when quickened by the Spirit, knows its source in Being, and claims its dominion and divine rights. Unconscious mind (Adam consciousness) acquiesces in its environments; thinks itself an offspring of nature, subject to laws of birth, sin, sickness, poverty and other calamitous exigencies, all resulting in death. If we fail to direct our minds from the true source of Wisdom, the tendency is to turn to the without and take the clue from the senses, thus forming the habit of believing the reports of the senses and accepting them as settled truth. In this way the mind has learned to affirm error and deny truth. When we understand the law of affirmation and denial we are ready to take advantage of it, having the Christ Mind and being quickened by the Spirit of Truth who leads us into all Truth.

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Faith is the evidence or messenger to your outer consciousness that there is an inner possibility seeking expression. Through consciously entertaining this faith, it becomes also the measure, or foundation principle through which this inner possibility is brought forth into tangible expression. Knowing our mental identity as invisible unconditioned spiritual substance, the surrounding delusions are cleared away: "All power is given unto me in heaven and in earth"—henceforth we will keep steadily in mind the consciousness of our spiritual origin and know our real being in Pure Transparent Mind, and when we draw breath, can say: "I am filled with the Divine Breath of Life." This would be manifesting faith as one of our highest affirmations. We can also intuitively affirm in a flash of the mind. Affirmation is prayer and is therefore very essential to our well-being. Through many affirmations an attitude of mind is established which accepts as true what has been persistently affirmed.

The consciousness is expanded through the understanding of the higher law and the growing attitude of the mind is substantial faith.

* * * *

Excessive personal affirmation binds or fixes in the organism the unreal conditions that hover about the false ego, and the result is a stiffening, a hardening or a rigidity throughout the organism, a crystallization of the cells, producing conditions of materiality. This error must be denied and the effect dissolved. Excessive denial results in a letting go of the bodily functions and a collapse of the vital forces that control the body, or a withdrawal of the vital forces from consciousness. The overcomer will perceive this negative state of consciousness and avoid it.

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We must obliterate personality and realize the Christ consciousness. This means that we are to deny the personal self with which we have been so long identified that we have thought we were nothing else. We must cut loose the bonds that fasten us to this ego and free ourselves to follow the Christ who is the Way, the Truth and the Life, instead of allocating in ourselves the world, the flesh and the devil. The world is synonymous with materiality, the flesh represents the lower desires, and the devil is that despair that can see no return to godliness; but Christ's Way is the Way of Freedom, his Truth is the Absolute, his Life is the Eternal Life. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely. Yea, I come quickly. Amen: come, Lord Jesus."

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"The world" is that state of consciousness in man which looks to the extreme outer realm for direction. It believes in following the opinions of others, is afraid to go contrary to them, thinks it should follow the beaten track and distrusts all inner impulses toward guidance. Without the consciousness of God's-Mind-with-us, or Christ Jesus, humanity will always be storm-tossed and subject to the chaos produced by its own ignorant thoughts. The world sets up

a graven image and worships it instead of worshipping the formless, the infinite, the limitless God or Good. It never gets back of expression and only sees its own little realm of illusion which it has created.

* * * *

The world is overcome by sweeping denials of its reality and the affirmation of the one Way and recognition of the Spirit of Truth within us; by casting out this state by our word of Power as did Jesus in the wilderness, who refused to put the literal or outer interpretation on the living Word, but cast aside the shadow with, "Thou shalt not tempt the Lord thy God." The Divine Law is inexorable, without variableness, neither shadow that is cast by turning. We must not sever ourselves in consciousness from its operation and expect protection from God if we do not wish to be disappointed.

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The flesh is the emotional or desire body wherein arise passions, hates, appetite and other forms of volition. The flesh is another state of consciousness found in man which speaks to him through the five senses. It is a subtle state and controls man sometimes when he is not aware of it. The desire for meat is a craving for the fleshpots of Egypt or darkness.

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It is overcome by spiritualizing that energy known as appetite. Jesus showed the proper way to meet this state of consciousness when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We must look to the inexhaustible Substance for real satisfaction. We deny the claims of the flesh consciousness and affirm that we have the true bread of God "which cometh down from heaven and giveth life unto the world." We must say: "I am the bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

* * * *

The devil is carnal mind, the old man, the serpentine tempter, another state of consciousness, the most subtle in

which man can become involved. It is the adversary or adverse thought, that seems to be a very part of man. It questions, opposes and denies God, standing apart and asserting its own sufficiency and assumed wisdom. It is not subject to the law of God, neither indeed can be, because it is untrue in its very nature. It rises again and again in opposition to the overcomer. It is that in man which refuses to become as a little child, but vaunts its supposed wisdom and wants to have its own way.

* * * *

It is overcome through Divine Love which flows through us as channels to all mankind. We must first cast it out by denial, and refuse to fall down and worship him, or recognize him at all, and in the hour of trial be ready to say: "Get thee hence, Satan." We must keep our minds fixed on Truth.

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The law of Jesus Christ is the basis of universal unity; when it is put into operation all selfishness will be eliminated. This is the law of Spirit, of Life, of Truth, and of Love. Thou shalt love thy neighbor as thyself.

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The place of overcoming is within man. Until he rises in consciousness above the conditions that seem hard to him, until he transcends the bounds of personality, he finds no permanent relief. As we lift up the Christ in our conscious thought and action, we realize that this is the true Way and that the Father can help us to overcome all obstacles here and now.

* * * *

In scriptural symbology, a mountain is a place of high thought. It is clearly allegorical to speak of the kingdoms of the earth; therefore, the temptation of Jesus is not the narration of an historical fact, but a terse description of the overcoming which took place in his own consciousness. He entered the wilderness of his own mind and there met and overcame the "Adversary," so that peace and harmony reigned finally. "Then was Jesus led up of the Spirit into

the wilderness, to be tempted of the devil." The Spirit of Truth would have us reduce this mental chaos to order, this confusion to harmony, this discord to peace. We must all do this sometime. "Choose ye this day whom ye will serve. How long halt ye between two opinions?" Two opposing states of consciousness scatter the forces of man's mind and he accomplishes nothing that is worth while. Jesus met and overcame the three adverse states of consciousness, the world, the flesh and the devil, and thenceforth his mind was free with the freedom of Spirit. This victory gave him the consciousness of power that is manifest throughout his life. The higher understanding (Christ) declares the necessity of affirming the Word of Truth as the real life-giving Substance. The pinnacle of our temple is the realization of spiritual Truth and the power that goes with it. The tempter suggests various ways of using that power. We must not exalt the personality: "Be not wise in your own conceits." "Not by might, nor by power, but by my Spirit, saith the Lord," shall we overcome temptation.

It is scarcely possible to overestimate the value of chastity as an aid to health and longevity. The chaste man possesses a brightness of the eyes, a smoothness of the skin, a firmness of muscle, a magnetism of personality, and a clearness of thought that is lacking in those of opposite tendency. But he who obtains full control over the fountain of life ever springing up within his body, will be himself astonished at the increase of the powers of his intuitive and intellectual nature. It is indeed the key to dominion over all the life-forces, physical, mental and spiritual. For in due time when through regeneration the spiritual man has begun to take form, the creative force will be drawn off and become operative in the building of the spiritual man, just as it has been operative in the building of physical bodies through generation in the natural world.—*Henry Proctor in "Bible Review."*

He restoreth my soul.—Psalm 23:3.

SUNDAY LESSONS

SUNDAY, MAY 21

REVIEW.

SILENT PRAYER—*I am a new creature in Christ Jesus.*

Live now.

Put all the force of your thought in present issues.

History repeats itself because men carry effete thoughts in their minds.

You become attached to what you think about.

Think about live issues and you become alive.

"Comparisons are odious"—especially dead ones.

Begin each day as if it were the first day of création, and it will so become to you.

Many a man has tripped his feet by looking back.

The command of Moses to the children of Israel to "Go forward" had more real virtue than his ten commandments.

Do not be a "Jonah" and go back when the Lord tells you to go forward.

It is bad luck to be a "has been."

The business world has positions for young men because they do not waste their time telling about their past.

"A man's *thought* is his only burden."

Thoughts have weight, size, shape, color, and occupy space.

How many thought-tons are you carrying?

Drop every thought that is not vitalized with the Omnipresent, Omniscient, Omnipotent God.

Make these affirmations:

"I am Spirit, and I recognize and understand the One True God, always present with me."

"I unburden all thoughts of the past on to the Omnipotent Lord of the Now."

"I *will* to think living thoughts of present value and I am thereby prospered in all my ways."

"My faith in the supremacy and power of the Spirit is omnipotent."

"The vitalizing energy of God in me preserves me in health and harmony."

"The honesty of God is expressed in me and I am true, just, honorable and upright."

"My highest desire is to know the Truth and live it."

"God-love fulfills its perfect law in me."

SUNDAY, MAY 28

FIRST SIGNS OF REGENERATION—Luke 1:5-23.

5. There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8. Now it came to pass, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10. And the whole multitude of the people were praying without at the hour of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And Zacharias was troubled when he saw him, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16. And many of the children of Israel shall he turn unto the Lord their God.

17. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the dis-

obedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.

20. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

21. And the people were waiting for Zacharias, and they marveled while he tarried in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

23. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

SILENT PRAYER—*I am conscious of Thy Substance, Life, and Intelligence.*

In what way will this Scripture be the most profitable to the student?

By revealing its spiritual import, especially as it bears upon the growth of the soul in every individual.

What does Herod the king represent?

Sense consciousness.

Who is Zacharias?

Spiritual consciousness. Zacharias means "Remembered by Jehovah."

Who is Elisabeth?

The soul.

What is meant by the statements that they were stricken in years and had no child?

That they had fallen into the belief in years, and had failed to bring forth the fruits of mature spirituality, which is a certain consciousness of spiritual substance, life and intelligence. This is the child which every spiritually minded individual is expected to bring forth, which is John, the "grace of the Lord."

What is the entering into the temple by the priest?

This represents spiritual meditation—metaphysically called “going into the silence.”

What is the burning of incense?

The finer essences of the body are transmuted to what may be termed the fourth or radiant dimension, and a foundation laid for an organism of permanent character. Paul calls it the “celestial body.” This process takes place whenever the *I Am* makes union in the body with the Lord, or Higher Self.

What is the angel?

The thought of the Lord.

What is John?

The crystallization in the soul of spiritual thoughts joined with regenerated substance. This union brings forth an Ego that opens the way for a still greater Ego, the Christ of God, the highest expression of Divine Mind in man.

What is the meaning of, “And he shall go before his face in the spirit and power of Elijah”?

Force, energy, fire, power, simplicity, naturalness, are the characteristics of the Ego developed under these devotions of man with God.

Why was Zacharias made dumb? (The revised version says he was *silent*.)

These soul processes being unusual, even the spiritually minded do not understand what is taking place, and what the result will be, although assured by the messengers of the Lord of a propitious outcome. Where no explanation can be offered, the natural attitude of the individual is one of silence.

SUNDAY, JUNE 4

THE TRUTH REALIZED—Luke 1:57-75.

57. Now Elizabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

59. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, what he would have him called.

63. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

68. Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people,

69. And hath raised up a horn of salvation for us in the house of his servant David

70. (As he spake by the mouth of his holy prophets that have been from of old),

71. Salvation from our enemies, and from the hand of all that hate us;

72. To show mercy towards our fathers, and to remember his holy covenant;

73. The oath which he sware unto Abraham our father,

74. To grant unto us that we being delivered out of the hand of our enemies should serve him without fear,

75. In holiness and righteousness before him all our days.

SILENT PRAYER—*The Truth of my being is revealed and I am free.*

This lesson emphasizes the importance of the *name* which you apply to your new state of consciousness.

In the previous lesson it is stated that fear fell upon Zacharias, when the angel of the Lord appeared to him. He did not understand what the strange experience meant, and in his timid ignorance presumed that it was evil. This is found to be the conclusion of many who have not clearly discerned the import of the changes that take place in mind and body when the soul is in the throes of the new birth.

A spirit of prayer, meditation and all-round Christian devotion opens a safe and sure way for one who is going the progressive path of the Lord. The Angel of Assurance convinces the soul that this experience is under the Divine Law and will bring forth a "son" whose name shall be John, "The grace of God," or "The gracious gift of Jehovah."

This calls our attention to the care with which we should name or characterize this new ideal of the soul. If we should name it evil, and become terrified at the unusual conditions that arise in our thoughts and emotions, it would tear down instead of build up the body. Then name every experience *good*, and seek to understand its right relation to the Divine Plan of Redemption.

This lesson shows how both Zacharias and Elisabeth joined in proclaiming the "grace of Jehovah" as the name of their son, and then Zacharias breaks forth in a song of praise, rehearsing the virtues and powers of his offspring.

Here again is pointed out the power of man's word. What we *affirm* for our idea it will manifest. This is especially true of those ideas that are born in exalted states of mind. Remember that the mind is like a fruitful field that will bring forth according to the seed planted in it. The seed of the soul is the word or thought.

If you feel the working in your soul of God's Truth, join with Zacharias in a mighty prophecy for it. Here are twelve seed-words to plant in the soil of your Divine Idea—based upon the song of Zacharias:

Bless the Lord God of Israel.

A saving power is raised up.

He is the fulfillment of the holy prophets.

He is salvation from enmity and hatred.

He is merciful.

A constant reminder of the Divine Law.

That delivers us out of the hand of our enemies through fearless service of the good.

He is holy and righteous always.

He shall go before in all Truth and make ready the way of the Higher Self.

Through knowledge he shall save us from our ignorance and sins.

He shall show us the tender mercies of our God and open the higher springs of inspiration.

He shall show the way to overcome death, and bring everlasting peace.

SUNDAY, JUNE 11

THE REAL MAN APPEARS—Luke 2:1-16.

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

2. This was the first enrollment made when Quirinius was governor of Syria.

3. And all went to enroll themselves, every one to his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;

5. To enroll himself with Mary, who was betrothed to him, being great with child.

6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

SILENT PRAYER—*The Image and Likeness of Divine Mind now takes form in me.*

Vigilance in watching our flocks (thoughts) makes us receptive to the spiritual side of existence. As the shepherds in Oriental countries have a name for every sheep, which is trained to come and go at command, so we should be familiar with our thoughts, and discipline them so thoroughly that they will be obedient to us when we send forth our desire. This familiarity with our mental realm leads to an acquaintance with the character, and gives one an opportunity to strengthen the weak points and repress the undesirable tendencies. It thus clears up and harmonizes the soul so that it is receptive to Divine Ideas. A thought realm in constant turmoil and mortal confusion cannot possibly receive a message from the spiritual realms of consciousness. The command of the one great orderly Mind is, "Be still, and know that I am God."

Order in one's life should also extend to affairs without; this is the decree of Cæsar Augustus that "all the world should be enrolled."

Joseph and Mary represent the Wisdom and Love, which have been ideas in mind, but are now to bring forth a manifestation in substance. The body is the earth, and the various towns and persons mentioned in connection represent the brain centers and their presiding geniuses. Galilee means *to whirl*, that is, energy or life; Nazareth, *despised*, the sexual center; Judæa, *praise*; David, *love*; Bethlehem, *house of bread* (substance, or stomach center).

It is thus seen that the birth of Christ is the beginning in the inner realms of consciousness of a higher set of faculties that, when grown to full stature, save the whole man from ignorance and sin. It is a growth in man as tangible to those who reach certain stages as is that of the child in the mother. In its beginnings it is a mere quickening flutter, under the stomach, with, quite often, unusual sensitiveness in the emotional nature. We do not in the first stages of this process understand it, and sometimes are moved to put it

away from us. This is the spiritual significance of the statement that Joseph was merely "betrothed" to Mary, yet she was "great with child." The soul is heavily charged with Divine Life, and so full it cannot express itself intelligently, because no union has yet taken place between it and the understanding (Joseph).

"Swaddling clothes" are bands of cloth in which it was customary to wrap young children. These "swaddling clothes" represent the confinement to the limitations of the physical nature ("manger") of this first emanation of Divine Life, "there being no room for them in the inn" (outer consciousness).

The message of the angels to the shepherds are those periodical outbursts of divine illumination which come to us, and we, for the time, know that something unusual is going on within, but we have our duties in life to fulfill, and we return to our flocks (thoughts), "glorifying and praising God for all the things that they had heard and seen."

SUNDAY, JUNE 18

HOLY SPIRIT GUIDANCE—Luke 2:25-38.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

26. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28. Then he received him into his arms, and blessed God, and said,

29. Now lettest thou thy servant depart, Lord, according to thy word, in peace;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

32. A light for revelation to the Gentiles, and the glory of thy people Israel.

33. And his father and his mother were marveling at the things which were spoken concerning him;

34. And Simeon blessed them, and said unto Mary his mother,

Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against;

35. Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity).

37. And she had been a widow even unto fourscore and four years), who departed not from the temple, worshiping with fastings and supplications night and day.

38. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

SILENT PRAYER—*I am obedient and receptive to Divine Ideas.*

Simeon means one who *listens and obeys*. It is that state of mind in the devout Christian which looks for and expects spiritual guidance and instruction direct from God. It may be summed up in the word *obedience*.

One who believes that God communes with man, and opens the way by being obedient to every hint received in vision, dream, or "still, small voice," is guided by the Holy Spirit.

Immortal life must be demonstrated by each individual. Those who are devout, receptive, obedient, are shown that they are on the way to immortal life. Such an one finds in the temple (body) the Lord's Christ; i. e., the Lord's Anointed.

This new consciousness of the indwelling immortal life takes the place of hope, expectancy, obedience (Simeon), and he is allowed to *depart in peace*. The song of rejoicing which wells up in the soul when it *feels* the quickening spiritual life, is called *Nunc Dimittis*, from the first words of the Latin translation, which includes verses 28 to 32. The way of salvation from death is clearly perceived: "Mine eyes have seen thy salvation."

"This child is set for the fall and rising up of many in Israel," means that through its advent in consciousness there must follow an adjustment of all things in Truth. Mary, the soul, shall be pierced as by a sword, that "thoughts out

of many hearts shall be revealed." Mary, the mother, represents the conservative, conventional principle that suffers when the new order of life is set up. The soul has been bound by race tradition and custom until it is in a measure atrophied. Now it is coming to life and, in its travail, reveals the Lord's body.

Anna, the prophetess, who had long been a vestal virgin in the temple, represents a certain conservation of spiritual life which has been built up by devotion and faithfulness. This spiritual life is transmitted through many incarnations as an inheritance of the soul and is of great importance in forming the Christ Body. Nothing is lost in the evolution of the soul.

I will tell you what illusion this war has swept away—the flattering unction to our soul which a materialistic science has dinned into our ears for the last fifty years, namely, that men become better and more civilized because of the mastery over nature which enables them to increase their material comforts. This war proves that the civilization of the head is but the smallest part of human culture, but that if brutal wars are ever to end, humanity's heart must be educated. Men must take seriously and everybody in their lives the faith in a God that wants them to love one another.—*Dr. Samuel Schulman of the Temple Beth-El.*

"Build thee more stately mansions, oh my soul!
As the swift seasons roll!
Leave thy low vaulted past,
Let each new temple nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free
Leaving thine outgrown shell by life's unresting sea."
—*Holmes' "The Chambered Nautilus."*

We should impart our courage, and not our disease, and take care that this does not spread by contagion.—*Thoreau.*



INSPIRED BY THE SPIRIT OF TRUTH

"Be still, and know that I am God."

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL. UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1916
Held daily at 9 p. m.

*The Law of the Spirit of Life in Christ Jesus hath
made me Free and Whole.*

PROSPERITY THOUGHT

May 20 to June 20, 1916
Held daily at 12 m.

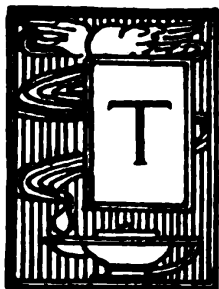
*The Righteousness of the Kingdom of God has
entered into my affairs, and my own comes
to me, through Divine Law.*

LOVE ONE ANOTHER

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

"See that ye love one another with a pure heart fervently."—1 Peter 1:22.



THE LOVE which Jesus taught his followers to express toward one another cannot be understood except through a spiritual quickening of love and understanding. The keynote of his new commandment is "*as I have loved you.*" Love as known to human experience does not measure up in any way to the Christ love and cannot fulfill the Law. A new and higher concept of love was given to the race by Jesus, and he said it should be the sign and evidence of discipleship.

When we enter into the Jesus Christ Brotherhood we must become as little children and learn to love and express love in an entirely new way. Human relationships are dissolved in love universal, and all the barriers that have kept the race from realizing divine unity are broken down. The selfishness and separateness of the family idea are lost in the awakening of men and women to the ideal of universal brotherhood.

It is the nature of love to idealize the beloved. Love sees the good and takes no account of evil. For this love has been called blind; but the charge of blindness is merely one of the misjudgments of mortal thought. Love sees and sees truly; it is the mortal judgment that is blind. The world thinks of ideals as something more or less intangible, but the Lord's people know that ideals are mighty in uplifting power. Every friend we idealize becomes an inspiration to us. For his sake, or rather for the sake of what he represents to us, we find ourselves doing our best and striving to do even beyond what we thought we could do. And he, too, is helped by our vision of his Real Self. We all know the encourage-

ment that comes from having the assurance that another or others see the best in us and that, if they see any shortcoming at all, they count it as merely a part of the outer mentality which is dissolving and passing away because it has no real enduring substance to sustain it.

Paul said to the Corinthians, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." This is the stand we must take when demonstrating the love that Jesus commanded. To "know no man after the flesh" is to put away all personality and to know our friends and love them in Spirit. It takes patience to learn how to love our friends spiritually as well as to learn to love those whose personalities are trying to us. The nature of self is to seek selfish relations with the ones it loves, and every overcomer has to go through the discipline of lifting up his love to the place of spiritual expression. Love should not go out in vain and useless longings, neither should it be suppressed.

The discipline which usually seems hardest is that which is experienced in breaking down the barrier of sex. In Christ there is neither male nor female. This is usually quoted as proof that in the perfected Christ life the characteristics that distinguish men and women will cease to be. But such an interpretation seems rather far-fetched. The real meaning is so simple and plain that it is overlooked. This meaning can be illustrated by considering the status of men and women in States where suffrage is universal. In Colorado for instance, there is neither male nor female when it comes to voting. So in Christ there is neither male nor female—that is, in him men and women both have the freedom and the privileges and opportunities that the Christ Law gives.

In regeneration the statement that "in Christ there is neither male nor female," has a significance that is helpful in overcoming the ideas that stand in the way of the demonstration of the Christ love and of right relations of men and women in that love. Generation claims all of the love of every individual. It is generation that binds love in selfish-

ness and turns its power into jealousy and hate and anger. Generation is the root of all sin, and that is why we must come out of generation into regeneration before we can have eternal life. The Christ love can never be demonstrated except in proportion as generation is overcome. In Christ, men and women shall be as free and natural and innocent and pure in all their relations as little children; far more so, because children have merely a negative innocence born of ignorance, while those who are perfected in Christ will have the innocence and purity of perfect understanding and regenerated love.

It is not generally understood that under the mortal law the masculine goes through periods that correspond in ebb and flow to the menstrual period of women. There is a fullness of generative life in both men and women about every thirty days. When this is experienced there should be more activity in declaring the lifting-up power of the Spirit. Then instead of the seed being concentrated in material consciousness it will be spiritualized and will quicken with its innate energy every faculty and function of mind and body. Many persons find that at the time of the monthly tide they especially need to be on guard, because the urge of the generative force for expression often makes them feel irritable and, without realizing the cause, they yield their dominion and give way to unloving thoughts and feelings that they afterward regret. At such times a definite denial of generation should be made, followed by a strong and positive affirmation of regenerating life and love.

We cannot come into the realization of the Christ love by merely thinking about it as ideal and desirable. We must have the ideal, but we must keep working toward it, by dwelling on it in thought, by denying generation and selfishness, and affirming that through the regeneration of mind and body we are proving the power of the Christ love to establish us in right relation with all people.

Nothing in the affairs of mankind is worth serious anxiety.—*Plato*.

THE SUN-KISSED FOOD FAMILY

The idea of eating foods in their natural state has been growing among some of the Unity people for several years. This idea has been put to a practical test. On March 16th of this year about twenty of the Silent Unity workers agreed that for thirty days they would eat at least one meal a day of unfired foods. The Inn kindly consented to reserve two tables for the "Sun-kissed Food Family," and now after a period of more than thirty days it has been decided to continue the uncooked meals indefinitely. Several of the other Unity workers have come into the family. Most of the members are very enthusiastic over the results of their effort to find the way of Spirit in eating and many are hoping to grow entirely away from all desire for cooked foods.

DEPARTMENTS OF THE UNITY SCHOOL

Our School is divided into the following departments: Publishing Department; Society of Silent Unity; Correspondence School; Silent Seventy; Library; Editorial Department.

The Publishing Department takes care of Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Society of Silent Unity carries on the healing ministry, and all requests for prayers should be sent to it.

The Correspondence School has charge of all instructions by mail. Those who wish to take the lessons offered by this School should send their applications direct to the School.

The Silent Seventy looks after the distribution of literature.

The Library Department establishes branch libraries.

The Editorial Department should be addressed when manuscripts are sent in, or when there are any questions or comments about the various articles which appear in our monthly magazine and *Weekly Unity*.

With this explanation our readers and correspondents

will have a better understanding of this School as a working body and can better cooperate with us.

* * * *

The Silent Unity Department of the Unity School handles hundreds of letters every day. We try to keep the work well systematized with the idea of expressing Divine Order. Our correspondents will no doubt be interested in knowing some of the details in which they can help us take care of our steadily increasing mail.

1. Write plainly; use pen and ink and number the pages. It is better to write on one side of the paper only.

2. State definitely and concisely what you want.

3. If you have requests to make of different departments of the work, please write a letter to each department. These may be mailed to us in one envelope. As you can readily see, this will save the time and confusion caused by passing a letter around to the various departments.

4. Do not confuse Silent Unity and Silent Seventy departments.

5. Make your letter positive. You fix negative conditions in mind by writing about them as if they were realities.

6. When writing your first letter mention that you have not written before to this department.

7. State definitely for what purpose any money inclosed is to be used.

8. If you ask for interpretations of dreams, please make them separate from your letter. All dreams should be sent to the Society of Silent Unity.

9. Please sign your name plainly, and it is well to sign it always in the same way. If you write first over the name of Mary Smith, and later sign yourself Mrs. Thomas Smith, we have difficulty in locating you in our records.

10. Please give full address in each letter.

11. Do not address your letters to individuals, but to the Society.

As one lamp lights another, nor grows less, so nobleness enkindleth nobleness.—*Lowell*.

EXTRACTS FROM LETTERS


WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY


I am so puzzled now I do not know which way to turn. I thought I understood very well how God works, but I read an address from Mr. Fillmore in my last *Weekly Unity* where he says that God does not do anything. God gives man the law and man puts it in operation. Now I am sure that looks very simple to those that understand the law. I guess I have been depending on God too much and not doing enough myself, and now it seems as though everything is left altogether with me, and makes me feel as though I didn't know the first thing about the law of God. Sometimes I feel as if I try to do too much myself of the work that is God's to do.—* * *

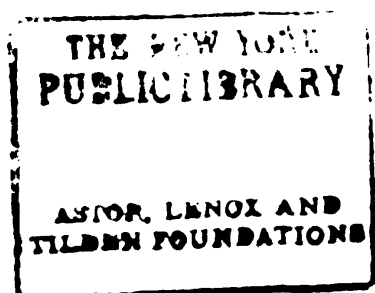
You need to know the true character of God, of man, and of man's relation to God, then you will understand clearly the words in Mr. Fillmore's talk, that puzzled you. The inclosed booklet, "What Practical Christianity Stands For," will help you.

In the outer, or what is called "material world," God—the Absolute, does not form and do things. God's creations are in Ideas. God—the One Mind, through Ideas, works in and through man. All that God is and has, has been given to man. All the Ideas in the One Mind—Love, Life, Power, Wisdom, Intelligence and Substance, are at man's command. Man is placed in a world where he lives, moves and has his being in these God Qualities or Ideas. When he goes into the Silence and communes with God, the necessary Ideas are given to him, or in other words, he comes into a conscious realization of them; then he must take these Divine Ideas and work them out.

For an illustration, we will suppose that a certain individual is in need of a position, and he has prayed to God to supply the need. Since supply and demand are one, there is somewhere a position for him. But if he sits in his

HE Law of the
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HE Righteousness of
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chair waiting for the position to come to him, and the man who would employ him, sits in his chair waiting for him to come to the position, nothing would be accomplished. One or the other of these two men, or both of them, must act on the ideas of Truth realized by them, and make a move in the right direction, if the will of the Lord is to be done and the good they desire is to be manifested unto them.

God gives man the Ideas of Substance, Life, Intelligence and Power, and man, being the expresser, through his thought and action he brings them into manifestation. But if he would demonstrate quickly, easily and perfectly, he must know and acknowledge that it is the Father who works in and through him all the time. It is Divine Power and Life that vitalizes, energizes and moves him, Divine Intelligence through which he knows and understands things, Divine Love the harmonizing and unifying element within him, and so on. Man, when he works according to the Divine Law and Order, is really God in Manifestation. The Absolute, God, the One Great Mind and Moving Power, Principle and Law of the Universe, is ours to draw upon and use and express in all our ways.

* * * *

Spiritual law is eternal and unchangeable. To reap the benefits of this law means working in harmony with it; adjusting ourselves to it by conforming in thought, word and act to its standard. "Be ye doers of the Word, and not hearers only."

The prayers we offer do not change God and his unchangeable laws, but they change us and bring us in touch with the Divine, whereby spiritual qualities are made manifest in us, and we bring into expression more and more of our true Self—the Self with spiritual power to wipe out the result of wrong thinking and doing; with power to overcome all the things of the natural world. Until we do reach a certain standard in which absolute purity of mind protects us and keeps us from the bondage of mortal consciousness, we are subject to the laws on this plane and we reap the results of our acts.

We perceive and understand the Truth, but we have still by affirmation and denial and constant prayer, to work ourselves out of old conditions. The reason of your experience is that you have not yet reached the spiritual standard where you will be protected (not by an outside power, but by your own Spirit) from the lusts of the flesh.

Hold persistently and steadfastly to the Word, and know that your deliverance is sure. "Not by might, nor by power, but by my Spirit, saith the Lord." Our experiences are lessons showing us where we stand, and what we still need to do to overcome. The law is ever working to bring us into the light, and into true spiritual freedom, and we can count every experience good by looking for the lesson it teaches.

* * * *

Can one be spiritual without dieting?—* * *

We will answer by asking the question, "Do you consider abstinence from whiskey dieting, and could one be spiritually minded who depended upon it for his existence?" We do not consider meat as a food any more than you might liquor and tobacco. Liquor does have one point in its favor, in that it does not require slaughter to prepare it, although it does serve as a factor in many instances for slaughter.

* * * *

One may put a short measure of grain on a scale, but does not set the law of compensation into effect until he adds sufficient to make the balance. It is the last bit added which does the work. So it is the final touch of faith we add to our prayers which "swings the balance." A metallurgist may apply heat to his gold for an eternity, but he does not get the pure, bright flow until he brings it to a white heat. Many students of spiritual science cannot see that they are not swinging the balance or applying sufficient faith and, because they do not comply with the Principle, they go unrewarded. It is well to remember that fervor in prayer is not a hysterical intensity, but inner peace and spiritual activity. Ask wisely and give thanks that your desire has been anticipated by Spirit with the gift of the answer.

"Sin" is a failure to lay hold of Spirit. Man may be righteous so far as the commonly catalogued sins of the church are concerned and still be spiritually inert.

We are not punished for "sin" but by "sin." Through "ignorance of the Law" we sin, and sin itself becomes the executioner. The mortal man having indulged in a consciousness apart from God, therefore, punishes himself. All the while, the law of freedom from every limitation remains unchanged and untouched, ever ready to give the spiritual man good when he conforms to its conditions of mathematical precision.

* * * *

As long as your husband believes that he has nothing and believes that what little he seems to have shall be taken from him, the text, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath," means to him just what he thinks it does, and he will manifest accordingly. The truth is that every man, woman and child in the Universe is the offspring of the living God, and all that the Father is and has belongs to each one. The ones who realize this and draw on the rich Ideas of Life, Love, Wisdom, Power, Intelligence and Substance, and think, talk and live according to these Divine Ideas, are the ones who have, and to them shall be given abundance of every good thing. The ones who do not realize the Truth of their Being, but go on thinking they are sick, poor, ignorant and have nothing, are the ones who have not, and that which they have (the riches of the Father which they deny) shall be taken from them in time, if they do not awake to their inherent possibilities and through the power of their thought and word bring them into manifestation. "For by thy Word thou shalt be justified, and by thy Word thou shalt be condemned [damaged]."

* * * *

If the conscious mind were all we had to deal with, overcoming would be comparatively easy. But the subconscious has stored in it a lot of old habits that are not good.

The subconscious does not know anything except to do as it has been taught. The old habits are corrected by teaching the Truth from the superconscious or Christ Mind through the conscious into the subconscious. This is why people see the Truth and talk it before they are able to demonstrate it fully. The conscious gets it all right, but the subconscious has not yet received it.

* * * *

When we are asked questions on any subject we state the Truth as we see it, but never condemn nor try to coerce anyone into accepting our views. We teach everyone who asks our advice along any line that he must follow the guidance of the Spirit of Truth within him. If he is true to his own inner light and is led out of one occupation, another door will open, through his faith, wisdom and understanding. The promise of Jesus Christ stands sure, "Seek ye *first* the kingdom of God and his righteousness, and all these things *shall be added* unto you."

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from May 22d to June 19th:

May 22d to June 5th—I Cor. 2:9-10: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

June 5th to June 19th—Isa. 55:1-2: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The only way to permanent health is through the regeneration of mind and body in Christ Jesus. While this attainment is being made the idea of health must be kept in mind and every effort put forth to learn and obey the Law, through which perfect health is demonstrated. The race needs health, and it has sought in the material world long enough to prove that health cannot be found there. Wholeness of mind and body is the birthright of man. His birthright is now restored through the redeeming work of the Lord Jesus Christ. Those who pray in understanding and faith find a new life consciousness coming to them, and as they are obedient to the Law, the restoring, healing energies of the Spirit renew the whole man.

The Society of Silent Unity receives many letters from people who are realizing the healing power of the Holy Spirit. We publish short extracts from these letters every month. The following have been received recently:

HEALTH

Carmel, Maine—"Before they call, I will answer; and while they are yet speaking, I will hear." Two days after I wrote you for treatment for tumor pieces began to come from me, without pain, until there were sixty-three. I have been so rejoiced because of the demonstration. The illumination has been worth all the miserable months. It has truly been a rich experience and I feel that the combination of circumstances has all been for my advancement, better equipping me to help others.—*Mrs. F. L. H.*

*Portland, Ore.—*It is with a heart full of gratitude and praise that I write to tell you my little son has entirely re-

covered from the whooping cough. My friends are so surprised, as they had said he would cough all winter. They can scarcely believe he is cured. I praise God for this wonderful demonstration.—*C. M. O.*

Winnipeg, Manitoba, Canada—Some time ago a lady called upon me to tell me that in staying one night at the Y. W. C. A. she met a student of Unity, who, feeling sorry for the physical and mental wreck she was, advised her to write to Unity. The woman did so and decided that she would never again take any medicine or go near a doctor, and to the surprise of all friends she rapidly mended, and a tumor, which had been very troublesome, entirely disappeared. She was so delighted to meet one of the Unity people, as she expressed it. We had a long chat and held the good thought together.—*E. L.*

Rockford, Ill.—Last Saturday the lump on my wrist got to be the size of a walnut, and was very hard. I made up my mind to have the doctor break it open. A friend called upon me Monday, and when she asked me about it I pulled up my sleeve to show it to her, but to my surprise it had begun to disappear, and is now all gone and my arm is as smooth as a girl's.—*Mrs. D.*

New York, N. Y.—A friend sent me a copy of UNITY and I wrote to you for silent prayers. The doctors had told me my bowels were paralyzed and I would always have to help them with pills or something. Thank God, your prayers have healed me. They are all right now. Not in twenty years have they done their work so well.—*Mrs. M. G.*

Warren, N. H.—I read in the November UNITY of a lady who demonstrated over gray hair. I thought I could do as she did and began thinking true thoughts. In three days my hair, which was quite gray, is nearly all brown, the natural color. It is a wonderful proof of the result of right thought, and I praise God that I have found him.—*R. L.*

Yonkers, N. Y.—Several months ago I was given up by doctors to die, as they said I could last but a short time. I was supposed to be in the last stages of consumption. Through the advice of a friend I wrote to you, asking for prayers. I am now able to go to my work each day and am feeling very good.—*N. W. O.*

Palmyra, Tenn.—Some time ago I wrote you of a cancer being on my tongue. The doctors said the only thing they could do for me would be to take my tongue out, but I would not consent to that. A friend advised me to write to

Silent Unity. I had never heard of the great work it was doing, in fact knew nothing of its existence. I read the books she gave me and then wrote you for prayers. I wish to say that I am improving rapidly and feel that in a short time I will be in perfect health. My wife has also been greatly helped for throat trouble. We never get tired of telling our friends of the Truth and are so thankful to God for his great blessings.—*F. W.*

St. Louis, Mo.—All praise be to God! My mouth is perfectly well. I can never be thankful enough for all the healing and blessing I have received of God. I have been successful in overcoming a great many ailments since learning the Truth.—*Mrs. J. G.*

Enterprise, Fla.—Some two months ago I wrote, asking for prayers for my mother-in-law who had cancer of the womb, but who was too old to be operated upon. I want to tell you that through the Truth God has made her well. She seems as well as ever. How can I express my gratitude to God for his great love and mercy shown us by her health restoration?—*Mrs. J. S. G.*

Pueblo, Colo.—A week ago I wrote you to discontinue your prayers for cancer, as I was so much better; in fact, when the doctor examined my tongue again he declared it was no cancer. When first consulted he said my tongue would have to be split and part of my jaw bone and half of my tongue taken out. Now this will not have to be done. I am so thankful.—*Mrs. M. M.*

TRANSFORMATION

Mena, Ark.—I have been interested in UNITY a little more than a year. During that time I have proven by actual demonstration the truth of its teachings and principles. Through Infinite Love I have been healed mentally and physically. A year ago today I was homeless and penniless. I did not even have possession of my trunk. Today I have a home with many modest comforts. My needs are met one by one and I have friends, love and health.—*O. R.*

Rice, Wash.—I know that you will rejoice with me to know that I am getting along fine in the understanding of Truth. I would not go back to my ignorance of a year ago with all the worldly, material pleasure if I could, for I find so much happiness in the spiritual things of life. I can hardly tell you how happy I am and how thankful I am to the friend who put me on the road to Truth. When I go to church here, we talk the Bible over and give our different

views and I always drop a few words of Truth. The people here are not yet ready to accept it, but I know that it cannot help but bring forth good results some time.—*Mrs. E. E. B.*

Kennewick, Wash.—I am growing in understanding through the study of your literature. The word "life" has grown to have an entirely different meaning to me in the past few months. It is now plain that the Spirit, soul and body should be kept together and that God does not will a separation. Mr. R. has always killed game of all kinds, and just yesterday he said he was not going to shoot any more ducks. I praise the Lord that he is a child of God and does know the Truth.—*Mrs. L. A. R.*

Brooklyn, N. Y.—I have had a very precious experience, filled with the joy of the resurrection life, realizing the in-working of the Spirit that God in the midst of me is mighty to quicken, to strengthen, and to heal. I have felt I was growing in the knowledge of the in-dwelling Christ Life and have drunk in so many precious truths.—*K. O. B.*

Independence, Mo.—I desire to express my thanks for the great help I have received through the Truth. I was in a serious physical condition when my wife called your attention to my case. From that time my improvement has been rapid. I have gained in weight and strength, and know that all of my physical troubles are being rapidly and permanently removed. The demonstration of prosperity has also been wonderful. I was quite in despair, but it was only a short time when an opening was made for me in a business and the means provided for an interest. This business has had its trials, but with your help harmony has been established between those interested and the business is prosperous. I am looking forward to a better future through a better understanding of the Truth.—*E. B. L.*

Coronado, Cal.—I feel that I must tell you of the beautiful demonstration I have had. Not long ago I wrote and asked you to help a neighbor whose dear little baby was very sick and whose husband was suffering from financial difficulty and was "out of a job." Since then the baby has improved rapidly and is now fat and happy. The husband not only has one position, but two, the latter occupying his evenings, and he now feels that he will soon be "out of the woods." One of the great worries this little neighbor had was a long over-due doctor bill, and Christmas morning they received the bill receipted with a gift for the baby. I recognize all these things as gifts from God and thank you for

your help. As for myself, the year just passed has seen me raised from the depths of despair and greatest suffering to health and strength. I have seen God provide when there seemed no way out and I know he is my inexhaustible supply.—*Mrs. A. S. R.*

Goodmayes, Essex, England—UNITY has been such a blessing to me and to those around me. I sent to you nearly a year ago for help for a neighbor, who has I believe written to you herself since then. She is now quite cured of her depression and delusions. Many times I have made use of the words you send to impress sad and unhappy ones with the thought of freedom and the joy of loving God. I travel to London every day and have many such little opportunities of thus "speaking" to sad or sick looking travelers without saying a word to them and I can watch them brighten visibly. I also carry UNITY teachings into my work. I am a teacher in a large London school and have many girls come and go in my classes, and I use my scripture classes to the utmost to teach the "Truth" of the Christ. I have found your teachings so true in my experience that I must write and tell you how one seed of your planting is being prospered by the Father.—*L. P.*

FREEDOM

Pueblo, Colo.—Through the kindness of a friend I have received UNITY for the past two or three years, but not until about a year ago did I pay any attention to it. Since then I have given it all the thought I could, situated as I am. For ten years I have been troubled with bronchitis and asthma, but this last year I was free from it. To relieve the asthma I used whiskey and consequently cultivated a full-grown appetite for the stuff. The last whiskey I took was about fourteen months ago and I now have no thought or craving for it. Praise God. In thought and word I have had a wonderful change. Last October I sent you a telegram to pray for Mrs. M. H. The doctor said there was no hope for her. Telegrams had been sent to her sister and brother and they hastened to her bedside. However, they were happily disappointed and found her getting well. To-day she is perfectly well.—*J. S. H.*

Boston, Mass.—I wish to tell you that I am free from the constant use of drugs for the first time in over twenty years. I was put in bondage by well-meaning doctors and kept there because they left me there. Only those who have had the same experience will or can ever know what it means

to drag out the years alone and decrease the amount. I have done that gradually with the help of the Almighty Spirit until it has now dropped away as a thing of the past. I feel as if I had just begun to live and that I had passed a great gulf which has been deeper and darker than anyone can know, except the Father, who has kept me through it all and has redeemed me, for verily, "In Jesus Christ I am a new creature." I have found literally that "the Almighty Spirit is greater than any condition." I trusted it tremblingly, but it did not fail me and at times my heart almost breaks with the joy of knowing that I am unbound, unfettered and triumphant for the first time in twenty-three years. I am thankful from the bottom of my heart and shall never cease to take UNITY to the throne of God's love in my prayers and meditations.—*G. R. M.*

New Augustine, Fla.—Since I began the study of Truth I have slain three awful lions. First, the liquor habit of thirty years' standing; second, swearing and cursing; third, envy and hatred. I was a rowdy until about two years ago, but have reformed and am on the road to happiness.—*M. G.*

Roseburg, Ore.—It has been six months since my husband has touched drink and he has promised he would never do so again.—*Mrs. M. S.*

North Judson, Ind.—Since I asked your prayers I have thrown away my pipe and tobacco and have no desire for them.—*L. H. W.*

Mexico City, Mexico—I have a good report in the case of the friend. He was here for dinner Christmas Day and was sober. The wonderful thing to me was that he passed through the New Year's eve and New Year's day sober. He was here again last night, looking so well, and said his friends were commenting on how well he was looking. He seems to be very proud of it.—*S. D. R.*

Soper, Okla.—I have resolved never to eat any more meat and not to drink coffee. I was brought up to drink coffee three times a day, but do not want it any more. My general health is better than for twenty years. I do not know how to praise God any more than to tell you the good that has been done. I have joined the Good Words Club and do not think unkind or cross things any more, much less say them.—*Mrs. M. P. S.*

Bellflower, Cal.—My husband and I are trying to live up to the teaching of UNITY as well as we can. We had lost all faith because we could not see the justice of ever-

lasting punishment. What a difference in your teaching and what we have so long been taught. My husband has given up meat-eating and so have I. I have always been a great lover of animals and had doubts about eating meat, but whenever I asked the clergy about it, it was always the same answer, "God gave them to man for food." How thankful I am to now know that God never did any such thing.—*M. M.*

Omaha, Neb.—The friend of whom I have written has not touched liquor for a year.—*R. S. H.*

PROSPERITY

San Diego, Cal.—We were in desperate straits financially and at our wits end when we wrote to you. Four days after mailing our letter we received a part payment on an old outlawed and long considered worthless debt. It being the least and entirely improbable source of release from our embarrassments, the novelty and delight of it made us gasp, and what was so much more worth while, it was the final stroke that brought my husband into the actual practice of Truth as well as one of his very close friends, a strong business man of this city.—*A. D. S.*

Newton, Iowa—I sent my prosperity bank in to you and within the week was offered a good office position, one that I had often wished I might have. When I wrote you for the bank I was earning \$6 per week, and I now average about \$75 per month. I am more than grateful for this help and also for the broader understanding of God's love and protection. Before I sent for the bank I could not see any possible way of increasing my earnings, but it all came in a very short time.—*H. E. S.*

New York, N. Y.—Rejoice with me and join me in my prayers of grateful thanksgiving, for I have found mercy before the eyes of the Lord and he has heard my prayers and fulfilled my desires and delivered me from all bondage. My soul praises the Lord, my Father, for his love towards his children surpasses all understanding, and he is my refuge and my life and my deliverer. He is leading me into all Truth and, since the first of this month, has made his love and his prosperity manifest unto me by opening new avenues of work in my profession and by putting me in touch with concerns whose principal officers appreciate my work and who have been led to me by the power of his might. I find now that Christ is in the heart of every man who thinks of me, in the mouth of every man who speaks to me, in the eye

of every man who sees me and in the ear of every man who hears me. My work comes out perfect because I can of mine own self do nothing, but the Father who dwells in me does the works. He has taken the stone that the builders rejected and has made it the head of the corner. He has given me good things and is giving me the desires of my heart. He has brought forth my righteousness as the light and my judgment as the noonday. I have called upon him and he has answered me. He has delivered me from trouble and honored me, and now his All-Providing Mind is my Resource and I am secure in my prosperity. Last Monday I became connected with a firm of this city. I work for them as a professional and they are perfectly satisfied with my work. They pay me high rates, spontaneously offered by them to me, and supply me with enough translations in legal matters to keep me busy from nine a. m. to five p. m. Last week I made thirty dollars and this week I expect to make about fifty dollars. This is the Lord's doing and it is marvelous in our eyes. The Lord be praised. Of the increase of his prosperity there shall be no end.—*M. C. B.*

Artic, R. I.—Please accept my sincere thanks for your prayers. The first week we had the bank my husband received a raise in his salary. He did not know he was going to get it and it was quite a surprise. He has received another raise since then also.—*Mrs. H. M.*

Santa Rosa, Cal.—I have just received your reassuring little message and I am most grateful. I do indeed find that prosperity is being demonstrated in my affairs. I have ceased to worry and know the feeling I had as a child, not giving a thought to my possessions but just knowing that it was all right and that I should have everything I needed. I am thankful and happy, and hope that the same joyous feeling may come to everyone seeking the Truth.—*H. M. C.*

Carbondale, Ill.—I have always been helped through your prayers. My general health is fine, and in business difficulties when everything seemed topsy-turvy I have always gone to our Father and he has comforted me. I wrote you some time past, asking your prayers for prosperity and for the sale of farm goods. Everything sold well and everyone is well pleased.—*Mrs. J. M.*

St. Louis, Mo.—I cannot begin to express my gratitude to you for showing me the way to the power of the Spirit within. Through the help of our Father it has been possible to make innumerable demonstrations, to let go and trust the solutions of my problems to the Father. I give praise and thanks for all my blessings.—*M. B. L.*



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UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
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SPECIAL TERMS

- One three-years' subscription to UNITY to any one name in United States, \$2.00.
- One three-years' subscription to UNITY to any one name in Canada, \$2.36.
- One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, \$2.75.
- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

THE DEDICATION SERVICE

The Easter dedication service of the new Unity Auditorium will long be remembered by those who attended. Every seat in the auditorium was filled, all standing room was taken and many turned away because there was not room.

The platform was beautifully decorated with flowers and palms, almost hiding the pulpit and choir seats. Those on the platform seemed to be seated in a tropical garden. The inspiring words of the dedication addresses and the blessings of the twelve directors seemed to permeate the very walls of the building with their power for good. One felt that all who should enter the building must receive a blessing and inspiration of joy, health, love, peace and life.

The service was continued in the evening, at which time representatives of the various departments of the Unity work also added their good words to those that the speaker gave. We all rejoice in the beautiful new home.

THE SILENT SEVENTY

This is a reminder to our present members, and an invitation to those who have not yet joined us. The "Silent Seventy" is the department of Unity work organized for the distribution of free literature. It is founded on the incident in the tenth chapter of Luke when the "seventy others" were sent out. The members are divided into bands of seventy, and we have a membership of nearly 3000. Each band counts among its members a number in foreign lands.

Literature for distribution is divided into twelve assortments, consisting of four each of about twelve different pamphlets, "Unitys," "Weekly Unitys," and "Wee Wisdoms." Upon being enrolled, a member is sent one of these assortments and a letter containing instructions regarding the work and distribution of the literature. The member is then supposed to report about once a month, and when the supply of literature is exhausted another assortment is sent. These assortments are carefully compiled as to subjects.

UNITY often receives letters from subscribers asking for literature to pass on to others, as they wish to keep their own at least for a while. The requests are handled by the Silent Seventy. Literature is sent, and the writers are invited to join us.

Every soul that has been set free through the exercise of Spiritual Law desires to help other souls to a knowledge of inherent freedom. To those who cannot set aside all their time for the proclaiming of the liberating evangel, the Silent Seventy offers its special advantages.

These workers may or may not be teachers and healers, but they are seeking to spread the Gospel of Truth, and membership in the Silent Seventy opens up the way for them to do so by the distribution of literature. At the same time, instruction and all necessary advice as to ways and means is provided, and furthermore, the department is open to help along any line that is contributive to the preparation of the field where the Lord is making ready to come.

They are the "laborers sent into his harvest," and they are in every city and place. This is literally true, for membership is now penetrating not only into England, but even into such remote quarters of the globe as India, South Africa, Australia and New Zealand.

This is an opportunity to obey the injunction of Jesus—"Go ye into all the world, and preach the Gospel." And *He, the Spirit of Truth*, is with you, leading the way, speaking the word, insuring the result. He will be with you, even unto the end of the false creation, and with you at the ushering in of the New Heaven and the New Earth. The literature distributed by the Silent Seventy is paid for by free-will offerings from its members and from all who are led to give to it.

A Souvenir Program of meetings, and exercises of the Unity people, during Dedication Week, has been gotten out and will be sent for free-will offerings. This Souvenir Program has six pictures, including two views of the New Auditorium, an exterior view and several of the interior rooms.

FIFTY-TWO TALKS BY CHARLES FILLMORE

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman.

Please read over the contents of the books. Note the vital subjects which Mr. Fillmore selected for this series of lectures.

Temple Talks No. 1—"The Overcoming Power of Divine Fearlessness," "A Psalm of Deliverance," "Temperance," "Man's Power to Forgive Sin," "The Seeing Mind," "The Healing of Personal Will," "The Power of Silent Prayer," "Let There Be Light," "The Man of Authority," and "Safety."

Temple Talks No. 2—"The Resurrecting Power," "The Resurrection," "The Resurrected Body," "Let Christ Be Formed in You," "It Is the Spirit that Quickeneth," "Intelligence and Substance," "The End of the World," "Ascending and Descending Currents of Life," "Thought Hints," "Words, Constructive and Destructive," "The Cosmic Man or the Grand Man of the Universe," "Difference Between Spiritual Understanding and Occultism," "Loyalty to Truth."

Temple Talks No. 3—"The Book of the Law," "Christ Is Risen," "Obedience," "Forgive Us Our Debts," "The Day of Rest," "This One Thing I Do," "Power to Forgive Sin."

Temple Talks No. 4—"Health Is Catching," "The Lamb of God," "Deceptive Promises of the Devil," "Jesus Christ, Mediator," "First Steps in Regeneration," "Divine Evolution," "Good Will Toward All Men," "The Inner Meaning of the Name," "The Book of the Law," "Real and Reflected Spirituality."

Temple Talks No. 5—"How to Build Up a Wasted Body," "The True Defense," "The Metaphysics of Order," "The Unity of Will and Love," "Remission of Sins," "The Foundation of the Second Temple," "'I Am' Is Might," "The Fiery Test," "The Responsibility of Man," "Spiritual Man Expressed Is God Manifest."

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on

heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set is packed in a neat box. "Temple Talks," in paper cover, \$1.00 for the five volumes; in cloth binding, \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth binding, 75 cents each.

A friend writes us concerning the great loss of animal life which is demanded by those who use animal skins for binding Bibles. We all know the cruelty and injustice of this, and many of us refuse to have a hand in such work, even to the extent of owning Bibles that life had to be sacrificed for their binding.

The Unity School has searched long for a Bible that was not bound in animal skin. Recently they found an excellent Bible in a cover of Keratol which is a vegetable composition. This Bible is reviewed on page 456 of this issue of UNITY. Vegetarians, especially, will be interested in this Keratol bound Bible.

"Life Demonstrated," by Edna L. Carter, explains the real foundation of the demonstration by man of eternal life in the body. The blessings of the coming kingdom all depend upon the demonstration of life, and this attainment is therefore part of the preparation overcomers must make. Those who are looking for a clear explanation of the life teaching of Jesus Christ will find it in this book. The sayings of Jesus Christ have their foundation deep in spiritual laws, and the relation of these laws to health and life is set forth in "Life Demonstrated." Eighty-five pages. Paper cover, price 35 cents; cloth bound, price 75 cents.

"Remedies of the Great Physician," by Hannah More Kohaus, has been out of print, but now we are pleased to be able to inform our readers that we have a quantity of the new edition and can supply all who have been inquiring for it. The price is 50 cents a copy, postpaid. Address Unity School of Christianity, 917 Tracy Ave., Kansas City, Mo.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silenty Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the June UNITY:

CLASS THOUGHT

June 20 to July 20, 1916

Held daily at 9 p. m.

He leadeth me beside the still waters. He restoreth my soul.

PROSPERITY THOUGHT

June 20 to July 20, 1916

Held daily at 12 m.

Goodness and Prosperity shall follow me all the days of my life. My cup runneth over.

 AN INDIA PAPER EDITION OF THE NEW OXFORD BIBLE

The Oxford University Press has bound, expressly for the Unity School, the new Oxford India Paper Edition in Keratol binding. Those of our readers who desire a Bible de luxe should own one of these beautiful volumes. The India Paper Edition of the Oxford Bible should not be confused with the Bible which we have been offering our readers the last few months. Please notice the description of the wonderful paper of the India Edition on page 456 of this magazine.

"The Strength of Joy," by John L. Chesnutt, points the way to the peace and joy neverfailing, founded on the faith victorious that rests in the love-care of God omnipotent, who overrules all things for good. It is especially attractive in its antique cover of Alexandria Japan with title in gold. The printing of the pages appears on creamy paper that harmonizes beautifully with the cover, and envelope which accompanies it. The price is 15 cents.

NOTICE TO SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of **UNITY** was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

To those who wish to take advantage of our special offer of three subscriptions for \$2, and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Each one is good for a year's subscription to **UNITY Magazine** or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping the good work by sending **UNITY** and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for \$2.00.

Do you wish to see that which is really sublime? Repeat the Lord's Prayer.—*Napoleon*.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of June to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

UNITY LITERATURE

Oakland, Cal.—A copy of UNITY came to me a short time ago and I cannot tell you how much good it has already done me. For the past few years, because of financial reverses, my mental condition has been in a terrible state. There are times when I am filled with doubt, fear, evil forebodings and everything unpleasant. While in one of these depressed moods, when there seemed to be not a ray of light anywhere, I picked up the January number of UNITY and started to read. It was perfectly wonderful how the clouds of darkness began to roll away and peace and contentment came into my soul. I have been reading in it every day since and have been wonderfully benefited. It seems to be just what I needed and has revealed to me my condition better than any human being could have done. While I have been a Christian for years I have not been thinking as I should, and I thank God that things are already beginning to look brighter.—S. O.

Huntington Park, Cal.—I do so enjoy reading UNITY and *Weekly Unity* and praise God every day that he has put it into the heart of my friend to send it to me, for I was longing for the Truth and God has sent it to me in that way.—Mrs. D. A. W.

Omaha, Neb.—Since the coming of UNITY in my life's experiences, I feel as one who had been walking blindly, stumblingly in the dark, but upon whom a great light had suddenly broken, revealing and making plain the way. I am rejoicing in abundant prosperity and am kept in perfect health and peace, for "the former things have passed away" and my mind is stayed on him. I am constantly praising God and thanking him for his abundant goodness and mercy.—M. M. S.

Three Oaks, Mich.—I want to tell you that I know of no publication that is giving forth the present-day truth in the wonderful fullness that UNITY is. Nothing short of the direction of Spirit could give such "strong meat" in its "due season." My heart is full of gladness even in time of great trouble. I thank God for the "light that shineth brighter and brighter."—K. G. B.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Warren L. Foss, 145 N. Market St., San Jose, California.

David Morris, 35 Park Ave., Flint, N. Wales, Great Britain.

Miss Dorothea Christensen, 944 Market St., Wheeling, W. Va.

Mrs. Roxy Goodwin, Garber, Okla.

Mrs. Della Carlisle, 930 W. 2d St., Joplin, Mo.

Miss F. Frost, 616 59th St., Oakland, Cal.

J. H. Higdon, 1014 Owing St., Denison, Texas.

Mrs. J. H. Burnett, Box 866, Fresno, Cal.

Mrs. B. C. Smith, 1405 Garden St., San Antonio, Texas.

Mrs. D. Drainie, 1 Victoria Court, Cor. Haro and Thurlow, Vancouver, B. C., Canada.

Lydia De Groff, 2630 8½ Ave., Rock Island, Ill.

Mrs. Wm. J. Carr, corner 121st and 108th Ave., Gt. Edmonton, Alta., Canada.

Mrs. S. M. Mears, 216 Fourth St., Elkhart, Ind.

Mrs. E. T. Cutter, 1118 Laurel Ave., Berkeley, Cal.

Fredonia, N. Y.—I cannot tell you how much Truth has meant to us; also the peace it has brought us. We have read UNITY about six months only and were induced through a friend to study it for a case of healing, as I had been a sufferer for four years with trouble the doctors said was incurable. Eager to try anything, I started reading UNITY, and along with your cooperation in prayer I have marveled ever since at the wonderful demonstration I had. In three weeks I was healed, and not only healed but am being regenerated so I have everything to be thankful for and not one thing to doubt as to the one and only one Divine Power working in and through us.—Mrs. R. H. S.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor, Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's New's Agency, 233 S. Spring Street.
Oakland—California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1301 P St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggins, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3229 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
Ill., Chicago—Unity Society, 709 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—Detroit Metaphysical Alliance, 318 Woodward Ave.
Kalamazoo—Home of Truth, 211 W. Dutton St.
Minn., Minneapolis—Unity Center, 209 West 15th St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
W. Australia, Perth—Albert, Bookseller, Murray St.
Canada, Toronto—New Thought Alliance, 7:30 p. m. Sunday, Forster's Hall, 22 College Street.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.
London, W. C.—C. Maurice Dobson, 146 Kensington High St.
Scotland, Edinburgh—Higher Thought Center, 49 Shandwick Place.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth St.

YOUR POWER TO HEAL

Do you realize that within you there is a mighty healing power sufficient to renew your mind and body, and great enough to create prosperous and harmonious conditions for you?

There is just such a power dwelling in you, but until it is quickened and right use is made of its wonderful possibilities it remains latent. You should learn to develop that dormant principle in your soul, for when it is awakened it will draw like a magnet to you the desires of your heart.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book, "Christian Healing," the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price \$1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for \$1.50.

PROSPERITY AND SUCCESS

By SOPHIA VAN MARTER

Author of "Faith That Removes Mountains."

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THE INVISIBLE RESOURCE

CHARLES FILLMORE

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled.—*Mark 6:41-42.*



MAN NEVER had a desire that could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind is, and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness*—it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that *allness* is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them that it is worked out. Thus in

the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Do not jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the

fulfillment of his ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death. The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today, and ever has been, fighting this monster, death. Oceans of medicines are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you, they are Spirit and they are life."

Here is a chain of actions connecting cause and effect. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *Word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the Word draws its substance, and its character determines the result.

The "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until recently men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in the past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed absolutely in his doctrine, and a great industry has been built upon it as a foundation, but who has taken in full faith the very words of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by saturating his mind

with them until they reincarnated themselves in his very body? Yet this is the secret of every spiritual demonstration, not only a concept of what is true of Being, but a carrying out in thought, word and act, that concept.

If I can conceive a truth, it follows that there is a way by which I can make it apparent. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies manifest. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processes begins. No one ever fully sees the steps he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the "highway of the Lord." Will you take that way? It is a broad way, and there is room for everybody. Jesus said it is the kingdom of heaven, and that all these things should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to seek; you must turn your attention in that direction—then they commence to come to you.

This is being proved by many thousands in this age who have accepted the promises of Scripture literally, and

are looking to God for every need. They may not in the beginning of the seeking have had a single thing to encourage them to expect that they would be provided for in any particular. They just accepted the promise, and proceeded to carry it out in faith; they acted just as if it were true, and there gradually came to them new ways of getting a living. There were avenues opened up along lines to which they were strangers, but which they found by experience to be pleasant. This encouraged them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert, and you can discern when before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things are coming your way now where you thought they were stranded.

This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact. They are getting more substantially prosperous and happy. They may not

in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proved his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God and his *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in that supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze through. This is an excellent illustration of the way in which everyone has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man unless he also unloads. That unloading is your ideas about money; about its use, and who it belongs to.

Men's ideas about money are an index to their ideas about all possessions—they believe that the things that come from the earth, the air, and the water are theirs to take con-

trol of and claim as individual property to be held in store regardless of how needy for those things other men may be. These ideas are today prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end is the greatest sufferer from this action, because he has not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses or lands as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at the narrow way into the kingdom of heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen—these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a

glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary to their fruition. Their power is thus lost, and a weary round of seedtime and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the action of a higher set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job,

he finds fault, questions and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes—this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want erased in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may have temporary healing and again go forth and repeat his folly. Jesus said, "Go and sin no more, lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This supersensitiveness renders them liable to more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and his work. Lay at the feet of the Spirit all your desires, passions and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Humanity is today in the grasp of bodily death through

the indulgence of false appetites. Men can never put on the immortal robe of purity until they covenant with God to sacrifice upon his altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without spiritual aid. Jesus Christ saw this, and through him was provided a helper, "Even the Holy Spirit, whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

"Seek, and ye shall find; knock, and it shall be opened unto you."

For the purpose of understanding the process of the spiritual regeneration of man it is useless to cling to a merely historical belief in a Christ supposed to have died for the purpose of paying our debts to an angry God, but it is necessary to eat of the flesh and drink of the blood of the living Christ within ourselves; that is to say that we must allow our soul to become filled with the divine substantiality of the body of Christ, and experience the paradisiacal power of Christ therein. To produce a true Christian it is not sufficient to be satisfied with a merely historical or scientific belief in a Son of God who is said to have once lived upon the earth. It is not that we are to be rewarded by some external God attributing righteousness to us on account of our confessing such a belief, but the recognition of divine truth must be born within us and received by us in a child-like manner.—*Jacob Boehme (1682).*

The Infinite wills no misfortune into existence;
 The Infinite wills no suffering in anyone;
 The Infinite wills no poverty anywhere;
 The Infinite wills no case of disease on earth;
 The Infinite wills no death to any human.

—*Frank Channing Haddock, in "The Culture of Courage."*

WHY TONSILS SHOULD NOT BE REMOVED

THEO. H. WINANS, M. D.



MISS G. came into my office yesterday with an acute attack of tonsilitis, and suffering more pain in the stump of the tonsil than she used to suffer in such attacks before its removal. The stump was swollen larger than the original tonsil used to swell in her frequent attacks. She was crying with the pain. I had just received a letter, asking for an article on the subject for the UNITY, and here was a reason right at hand. If every case like this were a reason, we would have many. We get this result when the tonsil has not been entirely removed. We get a worse result when it has been entirely removed, for then the disease expression is in some other part or organ of the body.

A number of children here since removal of tonsils suffer with lung and bronchial trouble with every cold they take. In two cases the lymphatic glands in the neck became swollen and painful. Dr. Pierson reports a case where hay-fever resulted from removal of tonsils and adenoids. Dr. Kent says, "After removing the adenoids the child goes right on with whatever tendency happens to exist in that child, and we never can tell what the disease-direction will be. Ear trouble may result. It may be lung trouble. It is generally internal. One can never tell what center will be attacked." Recurrent laryngitis has appeared in a number of cases. The following is copied from "The Truth Teller" and is the truth on this subject:

"Adenoidal tissue is formed to assist the tonsils, and when it is enlarged or swollen it shows simply that it is being overworked in protecting the rest of the body from the attacks of disease. Once removed a safeguard of the system is gone. The tonsils are of first importance, and their removal stunts the growth of the child, and lays it open to serious attacks of disease. Removal of the tonsils tends to

the development of tuberculosis. No matter how bad the tonsils may appear to be, there is no benefit in surgical operation."

The following appears in "Brain and Brawn:" "There are no superfluous organs. The removal of any organ in the body is invariably followed, sooner or later, by physical and often by mental ills. The removal of the tonsils is followed by greatly increased susceptibility to throat ailments, and in time the lungs may suffer."

Numerous cases of deaths have resulted from such operations. The operations here have not improved the children mentally. As bright a child as one needs to see was a "mouth-breather," and the doctor who wanted to operate said: "If he is so bright with the adenoids, what would he be without them?"

Wait, friends. When the child doesn't need adenoids and enlarged tonsils any longer, they will go away. Cure the *child* and they will go away.

How blessed is contentment; how it beautifies the lives of men and women, throwing a halo around them and making their presence a charm to all; their very words seem to flow calmly and peacefully, betokening the calm and peace within; and even their features are peaceful to look upon; they do not gesticulate wildly, nor talk hurriedly and excitedly; neither do they bore one with a long list of imaginary grievances and dark forebodings; but they are a blessing and inspiration to all who know them.—*A. H. Hassell, in "The Light of Reason."*

The cultivation of an amiable disposition is a great part of your religious duty; since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures, than the indulgence of ill-temper.—*Hester Chapone.*

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.—Jer. 30:17.

JESUS' ILLUSTRATIONS



JESUS illustrates with a story two attitudes of mind in the Prodigal Son. In this story the religious side of the man stays at home in uneventful serenity, while the sense side takes the substance from the Father and wastes it in dissipation, and then repents. In another story, the Rich Man and Lazarus, the rich man hoards the substance of the Father and uses it for continuous selfish sensual gratification, without repentance or change of heart toward God. He was "rich," was "clothed in purple and fine linen and fared sumptuously every day." This refers especially to the selfish gratification of the appetites and prides of the material man.

This one's religious side was a "beggar named Lazarus, which was laid at his gate full of sores." Lazarus means "God helps," and refers to that part of the consciousness which is helped by the good, though apparently utterly neglected by the man himself.

We all have our God side, but in certain earthly life experiences we cultivate the material until the spiritual part is starved at our gate, its vitality depleted ("full of sores"), its sustenance of good thoughts limited to the refuse of the mind ("crumbs that fell from the table"), and the purification of its starving body left to the forces of nature, without recognition or assistance on our part ("even the dogs came and licked his sores").

But the scene changes, and we are shown the relations of these two after the dissolution of the material body in which they both lived. It will be observed that the sense side has been in possession of that body and has been having its "good things," while the soul side was merely "laid at his gate"—that is, on the outside.

"And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried; and in Hades

he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is Greek and means "not to see," or as one translator gives it, "The invisible land, the realm of the dead, including both Elysium and Paradise for the good, and Tartarus, Gehenna and hell for the wicked." The fact is that people who go through that change called death do not go anywhere, if location is meant. They simply change their relation to dominant ideas. When man is in the body there is a unity of sense and soul, spiritual and material ideas. When these two sides of the equation of Being are equal there will be no dissolution of body. This is the secret of overcoming death which Jesus revealed to this race. When death of body takes place there is a separation of soul and sense, the higher and the lower. Soul is carried by its pure thoughts (angels) into "Abraham's bosom."

Abraham means "the father of a multitude," and refers to that state of consciousness which seeks God through faith without understanding. It believes in a multitude of souls instead of *One*. Abraham's faith was counted for righteousness, Paul says. Jesus had *both* faith and understanding, but the Jews would not receive him, insisting that their father Abraham was sufficient.

It has been erroneously inferred that Lazarus was taken immediately into heaven, but there is no such statement in the Scripture. He was simply enjoying a rest in that state where good thoughts gravitate after soul and body separate. The soul has ideal possession of those "good things" longed for while in the body. The sense side ("rich man") had lost its avenue of expression—its belief in the flesh body—and lust for mere animal gratification is burning itself up in unsatisfied longing. It wants Lazarus to be made a messenger to its "five brethren," which are the five avenues of sense expression, "lest they also come into this place of torment." This means that the body itself retains a shadowy existence in the earth plane though it appear to dissolve. But Abraham refuses this request for the mind of the body, because these problems must be worked out

when the factors that make up the man are again united under the Great Law of Unity. "They have Moses [natural law] and the prophets [divine law], let them hear them."

* * * *

Jesus illustrates in the story of the waylaid traveler and the good Samaritan, our neighbor, and he is shown to be farther removed than the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is the attainment of eternal life, according to this teaching of the Jewish scripture, and sanctioned by Jesus. We may love God with all our "heart, soul and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the *life* of God manifest in externals also, before we shall compass the fullness of Being, and come into its completeness in consciousness. Religion easily falls into forms and thus loses its vitality—its life-giving quality. The early Christians had all the powers of the Spirit, and they performed miracles. But rites and ceremonies came with organizations and church buildings, and spiritual powers gradually waned. This is the history of every religion. The founder is inspired and fires his disciples for a time. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding, the priest and Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he thinks he can slay the living, and proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on "eternal life" must seek in every way to pre-

serve the forms in which it manifests. The wounds of life are thus bound up.

We all have life, and it is God's *eternal life*, but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with his body. This is the secret of "inheriting eternal life."

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man allows the idea to enter his mind that life can go out of his body, shows that he is not in the consciousness of eternal life. He may in theory see that life is omnipresent, and reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. That little idea that life can even temporarily slip away will keep man out of the consciousness of *eternal life*.

The remedy is: Lay hold on eternal life like the unconventional Samaritan. Have compassion upon the life in the bodies of every living creature, and especially in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of passion and appetite. Drive them off and bind up the wounds. Put it in the inn of your pure thought and pay the price through "overcoming."

* * * *

The omitting of the usual breaking of bones in Jesus' crucifixion means that the underlying substance of his body was not broken up, but retained its unity. This was the result of his previous discipline. He had eliminated all error thoughts from the conscious mind and established his sub-consciousness in the Omnipresent Life. He said, "He that believeth on me shall never see death." Did he who made this claim see death? If he did he was either a dreamer or over enthusiastic. Those who know the power

of the mind to sink deep down in the consciousness and there hold the inner springs of life steady, while the outer realms are in distress, can readily believe that Jesus fulfilled that which he promised—the resurrection from the dead of that same body. In other words, he did not die as men usually do, but held the inner life intact, and in the silence of the tomb released it and sent the life-currents again coursing through his veins.

This power of man to sink the vitality into the subconscious and hold it there, has been practiced by adepts in India for ages. The Hindu Yogi cultivates mind-mastery until he can control and direct all the functions of his organism as easily as the ordinary man controls the action of his limbs. He can stop feeling in any part of his body, and at will throw himself into a sleep, lasting months. His powers in this respect are not unlimited, but he can put his body to tests of endurance that seem miraculous to the undisciplined. In the face of these facts it would be reasonable to believe that Jesus, the greatest of adepts, could let his body be killed, and again bring it to life.

Like all the allegory of Jesus' life, this death on the cross is not so important as an historical event as it is the demonstration of an experience common to all men who are passing from the human to the Divine. We do have our crucifixions, deaths and burials, yet none of them are real when we believe in the power of the One Life to save us to the uttermost.

* * * *

It does not seem incredible to one who has had experience in demonstrating the power of the mind over matter, that Jesus revived his body after the crucifixion. If the testimony of the Scriptures is to be taken, this point is brought out more prominently than any other. He appeared, according to this record, eleven times within forty days, viz.: To Mary Magdalene, Mark 16, John 20, and to other women, Matt. 28; to Peter, Luke 24; to two disciples on the way to Emmaus, Luke 24, Mark 14; to ten disciples, Mark 16, Luke 24, John 20; and to eleven dis-

ciples, John 20; to seven disciples by the sea of Galilee, John 21; to the eleven on a mountain in Galilee, Matt. 28; to five hundred at once, I Cor. 15; to James, I Cor. 15; to the eleven on the Mount of Olives, Luke 24. He talked and ate and exhibited the marks of the crucifixion in his body. The power of appearing and disappearing which Jesus had after the crucifixion was in evidence before that event. He "disappeared from their midst" when the Jews sought to take him, and he had evidently acquired a certain mastery of his organism before he allowed himself to be put to the supreme test on Golgotha.

The recent discovery by scientists of an interpenetrating ether, out of which heat, light, electricity, magnetism, atoms and, in fact, all the phenomenal world comes, leads right up to the explanation of the law Jesus used to control his body. We do not move our bodies by direct mental contact, but through this invisible and mysterious ether. The ether is the connecting link between the formless and the formed. When mind desires to move an atom it does it through the manipulation of the ether, in which the atom has its origin. Thus the secret of body mastery includes a certain familiarity with this all-penetrating substance. It is the one and only substance—matter is the shadow cast by man's ignorance.

The mind of every man can be trained to detach itself from matter and lay hold of the ether. The ether is the home of the "saints in glory;" it is also "heaven," "paradise," the garden of Eden," and various other Oriental references to a realm that is beyond geographical designation. It is everywhere, yet nowhere—that is, it is not confined or limited by any material law.

The first step in grasping this great unifying element is a comprehension of God as Principle. When we perceive that God is the Great Mind-Idea, and, as Principle, corresponds to mathematics, we have begun the spiritual education that will finally make us masters of the body. The next step is, that the Universal Ether is in the body of this Great Mind, in whom we "live, move and have our being."

Having convinced himself of these simple and logical facts, man is in the way to the Jesus Christ consciousness. The inner breath is connected with this all-penetrating ether, and when man's mind has sufficiently incorporated it in consciousness, he can breathe into the minds of others and they will receive the inspiration and power which are held in its realms. In the consciousness of this presence Jesus "breathed on them, and said unto them, Receive ye the Holy Ghost."

All things are formed from the ether, and in order to unformulate and change them, a certain unity with this underlying substance must be established. This the Holy Ghost accomplishes. Thoughts and acts not in accord with the Principle of Being make false structures in the ether, and these become reflected into the visible. When they are in human consciousness they are called "sins." These errors of thought, or "sins," are visited upon the body, through the ether, and it is in this medium that the forgiveness is brought about. The power to forgive sin and its effect, sickness, is possessed by those who have received the Holy Ghost. This is true and lasting healing, and far more effective than magnetic, hypnotic or mental healing. "Man hath power on earth to forgive sin."

The "doubting Thomas" state of mind can feel the substance of the Spirit-body through the ether. This is called "vibration," and often shocks the body, sending waves and thrills from head to feet. This is a good "sign" of the presence of the Spirit, but "blessed are they that have not seen, and yet have believed."

It is character that avails; and character is the result of determined effort to surmount the obstacles we are compelled to meet until we learn to live above our troubles.—*Dresser*.

"Our remedies oft in ourselves do lie,
Which we ascribe to heaven."

—*Helena in "All's Well."*

"YE MUST BE BORN AGAIN"



THE FIRST real glimpse of what this term "spiritual" means awakens us with something of a shock to the ignorant way we use it. The other day some one, in speaking of Mæterlinck's new play, "The Blue Bird," said that the idea of the unborn babies was "too spiritual to be put upon the stage."

What is there spiritual in the idea of unborn babies? or born ones, either? You might as well say that a litter of puppies was spiritual. There is nothing spiritual in the natural human consciousness: it only becomes spiritual by being re-made, re-born, born out of that state into an entirely new consciousness. To be born of God is to evolve out of the human order into the superhuman, and we shall not carry the human states with us. It is no more spiritual to be born of the will of the flesh than it is to die of the will of the flesh. Birth and death alike are animal, unspiritual conditions to be superseded as man develops the true, God-like idea of himself. As long as we are bounded by the consciousness derived from the human parentage, we shall not *know* anything about the word "Spirit," however sublime our thoughts of God may seem to be from the human point of view. The natural man is aware of himself as body and soul: he has yet to be born into the consciousness of Himself as Spirit, of One Substance with the Eternal. It is well to leave that word "spiritual" out of all ordinary talk, remembering that it belongs to the Christ state of regenerate man, and cannot fitly be applied to the physical experiences of time, space, and the process of becoming. The consciousness inherited from the race has nothing spiritual in it. We have to deny that self and begin to know ourselves in an entirely new way.

"Call no man your father on the earth: for one is your Father, which is in heaven" (Matt. 23:8).

There is the deep, far-reaching rule for denial of the

natural human self-consciousness and development of the spiritual Man. We are not to acknowledge the race origin, the apparent source, for as surely as we acknowledge it, it will have power over us. Think of the tyranny of parents! How they set the mould for the children and expect them to fill it! Practically they say, "You are to be like this, or like that." For if they do not put it into words, or deeds, they think, and wish, and will, such and such things for their children. No one who begins to practice this saying of Jesus and realizes even a little of the freedom it brings, will ever again hold another in bondage to any ideal of the race. The word "Father" means the feeder, the nourisher, the one from whom the life-supply is drawn. Then dwell a little upon some of the effects of acknowledging the Spirit Father as the one and only source of life. What becomes of the race-bogy of inherited tendencies to disease of mind and body? Of what account is the earth-father when once we enter into relation with the Infinite, the Eternal, the Almighty? Once learn to draw the nourishment of mind and heart from the Heaven-Father and old habits of thought and feeling, however deeply ingrained, must give way and disappear forever. This denial of the natural consciousness involves the regeneration of all the earth-ties, the daily overcoming of all the suggestions which come to us from without. And we cannot do this by any sudden sensational experience: there is no God from the machine to come and change us all at once into the spiritual. It has to be done by development, by the deliberate, patient exercise of your own intelligence, in turning from the old beliefs in what is seen and heard and thought and felt, and concentrating all the belief upon this hidden Spirit within which "can do no mighty work because of our unbelief."—*Adela M. Curtis, in "The Way of Silence."*

Thoughts and words of weakness charge your body cells with weakness. Thoughts and words of strength charge your body cells with strength. What "charging station" do you patronize?



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THE GAME OF LIFE

Everything that appears in the outer is merely an objective representation of something that exists in the constitution of man. The phonograph, the moving picture, and every marvel of modern invention have existed always, not merely as ideas but as working factors in all human experience. The machines that men make are crude and fall far short of the perfection of the Divine pattern, but they serve to call attention to the fact that man is "fearfully and wonderfully made."

When the outer world is thus viewed from the standpoint of its relation to the inner, life takes on a new interest and the world loses its material aspect. An instance of this is found in considering the universal love of games. The one real game is the "Game of Life." The keenest interest and zest are experienced by one who studies all men and conditions entering his life in order that he may adjust and relate himself to them under the Divine Law. Many people can become absorbed in studying their men on a checkerboard, never realizing that the most fascinating and profitable game they can play is calling and waiting for their attention. In that game men are not pieces of wood, nor balls, nor any of the material things that the childish mortal mind requires, but ideas in the inner and living men and women in the outer. The game is to so relate one's mind to the Divine Law that all the attributes of Being may be given full expression, at the same time studying every person and every condition that comes into one's experience in order to establish those perfect relations that eternally exist in the order and unity of Divine Mind.

The outer mentality of man is ignorant. It does not know its ignorance and limitations, and it assumes wisdom and knowledge. The first move in playing the game of life is to turn from this foolish mentality and not allow it to set any standards or pass any judgments. Learn to live in the soul and see all people and things in their soul relations to you.

We of the western world, believing so unquestioningly in the assumed knowledge of the intellect, have failed to recognize the soul and its wonders. The "heathen" of the eastern world are far ahead of us when it comes to understanding the vastness of the soul. To us, an individual is Tom Jones or Mary Brown, and we think that when we know the Jones or Brown mentality we know the individual. We do not, and we will never know him until we know his soul. Neither will one ever know one's self until he gives up the idea that his outer mentality is himself and quits identifying himself with it. Identification with the name you bear limits you and blinds you to the knowledge of yourself as soul. In your soul are stored up experiences that, if brought to light, would solve many of the problems you try to settle within the bounds of the few years you have lived in the present life. If you knew your soul, its secrets would be open to you and you would understand what you have in you that has drawn this or that experience to you, and why you were drawn to certain persons and repelled by others.

You cannot know your soul except by study, and you cannot come to understanding except as you are guided by the Holy Spirit.

When you begin to seek to understand your soul, you must make up your mind to be patient, and also childlike in your willingness to learn. Every experience that comes to you will be a lesson and here is where you play your game.

First, still the noisy intellect and give your soul a chance to speak. Souls can talk. Your soul can talk to you and one soul can talk with another. That is what is taking place when you are glad to be in the presence of another, not caring to have outward speech. The satisfaction felt at such times is from the communion of souls. Perhaps they have known each other many times before. Of course, your John Smith mentality doesn't know anything about it. If he was told, he would probably scoff. If you listen to him you close your mind to the opportunity to give your soul expression, and you will miss what it has to say.

Remember that although your interest in another may arise from a memory of an association in another life, that association was personal, and like all the relationships of the present human life must be lifted up into spiritual consciousness. If you are drawn to another at all it is because of some harmony in soul qualities. It is part of your play to study the relationship, free it from every human tendency and make manifest by your desire and thought and word the Divine Order that is established by the union in you of Love and Wisdom. The idea to be kept in mind is that you are working toward the lifting up of *all* souls in spiritual unity. No one will ever be satisfied with anything less than this unity.

One move to be made in this great play is the denial of all the barriers that the outer mentality has set up. Deny that ideas of race, or sex, or age, or wealth, or position have any power to keep you from spiritual unity with those your soul loves. Deny personality completely. You cannot rise into the freedom of the Universal while you hold yourself in bondage to anyone or any other in bondage to you.

The positive side has been chosen for illustration. The same law that delivers from selfish human love will set free from human hate if one persistently applies the law. Every condition that arises, whether pleasant or otherwise, should be met with a keen desire to regulate it under the law, and the same process may be carried out with conditions as with people, for they are related and interrelated.

THE UPLIFTING OF LOVE

The Holy Comforter, the Spirit of Truth, has a message of comfort for every soul in every need. Overcomers are usually willing to talk freely with one another about their needs and to give or receive some word of Truth that shall comfort and bind up and heal. In this way they grow in confidence and trust toward each other and establish that spiritual unity which makes possible the Christ Body.

There is one subject, however, that many shrink from mentioning to even their nearest friends; that is unrequited

love when it is one's own experience. The world is ready to offer its sympathy and help in every kind of sorrow except this, and those who suffer know that they must keep their own counsel or meet the derision of the world, although its people are often merely thoughtless rather than intentionally cruel. The Christ Spirit of love and understanding should so rule in the hearts of those who are in the Spirit that no one need fear to speak freely with them when in need of comforting words of Truth.

This is intended as a message of light and of hope and of new joy to any who may be struggling in an effort to adjust themselves to a life in which there seems no hope because the light of love has become darkness. How great that darkness seems, only those who have experienced it know. Some go down in desperation under it; some live on for years in desolation until they "live it down." But living it down is merely letting the sorrow sink into the subconscious where it continues to work its inharmony. In the regeneration it must be brought to the surface and redeemed, so it is well to at once deal with it under the law and lift up love from mortal to spiritual desire and expression.

The first move in opening the way for the comfort of Truth is to put away the thought of injustice. The world is full of people who are enjoying a life of love, and it seems unfair that some should have and some should want, with no apparent reason for such inequality in the dispensing of blessings. But in the understanding of the overcoming life as taught by Jesus, we know that everyone must sometime meet and measure up to the requirement that all personal love shall be surrendered that love universal may reign in the earth. If your lesson comes now, and lessons to others come later on, there is no injustice to you. Besides, if you learn your lesson you can speak the Truth you have demonstrated and make the way easier for others in their time of demonstration.

The next step is to deny the thought of "falling in love." No matter how much like that your experience seems, persistently put away the thought every time it pre-

sents itself. Hold that you have had the baptism of Divine Love, and as that idea becomes established in you, you will see that you have not only had that baptism, but will continue to have it from time to time. Gradually you will come to understand that love is of God, and no person has power to give or to withhold it. It will pour out upon you in blessing and seem like a holy fire burning on the altar within, sending incense of praise and joy to every part of your being. If there is pain of unfulfilled desire at these times of outpouring, know in quietness that it is the consuming of the dross of mortal selfishness in the flame of God's love.

When the baptism first came sweeping and surging through your consciousness you probably felt that you could not do otherwise than go down under it, but if you will think of it as a mighty current of spiritual force and substance which will bear you up and carry you along to a new life of freedom and love, so it will be to you.

If you understand the law of giving and receiving in any of its aspects you can apply it in this experience. Perhaps you have seen that in ministering to others you should not look for compensation or return in any personal way, but trust the law universal to bring to you your own. So it should be with love. Do not repress love nor do not seek any personal return. Love freely and trust the law to bring love to you in wisdom. It may come through another than the one to whom you are giving or it may come from many others. Of course the mortal of you feels you could never be satisfied to have it that way, but that mortal will yield and "give up the ghost" if you deny away its power and substance; that is, if you withdraw from it the power and substance of your desire. Know that you are Spirit and can never be really satisfied except with the love of Spirit and its spiritual expression.

If you understand the cause of your suffering you can better apply the remedy. Love is a mighty power and when it is denied expression and thrown back into the subconscious all its force struggles for freedom against the repression, causing pain that is felt in the soul and in the body. The

only relief from this condition is to give love its true expression. To do this enter into the realization that you are Spirit and that your love is spiritual. Declare that it is united with wisdom and finds its perfect expression under the Law.

Another point to be considered in making this demonstration is the fact that the masculine and feminine principles in the God-head are in every individual. They must be recognized and their unity under the Law established in consciousness. A great deal of the inharmony and sorrow of the world arises from lack of understanding of this dual nature. You will find satisfaction only in your awakening to the presence and unity in your own consciousness of your other self. If you are a man your subjective is feminine, and the woman you love is the objective phase of your own subjective. She represents the Divine Feminine in you. If you are a woman your subjective is masculine, and your husband is not the man you love, but your own indwelling Lord. So long as you look to the outer for satisfaction you will be disappointed and grieved.

In order to bring forth the masculine or the feminine principle in you, which is still in the ideal and yet unclothed, you must have the picture in the objective. This picture is the man or the woman you love. You could not get hold of love in the abstract without a concrete representation. It is not necessary for you to possess the one you idealize to fulfill the law, but you must, before full satisfaction comes to the soul, life up this ideal into universal love where it makes union with the Higher Principle. Then what is mystically known as the marriage of the Lamb takes place. All love between man and woman must finally merge into this supreme union.

As you realize the ideal in one you will grow into the realization that that same ideal is in every man and woman, and the consideration of this Truth will help to raise your love to the universal. It will enlarge your love to think as you see others, "Some one probably loves this one or that one as much as I love the one who is dear to me." Do not

confine this thought to those who seem attractive, but remember that one who is outwardly unattractive may have soul qualities that make him very dear to some other soul.

To make the demonstration of the resurrection of personal to universal love calls for more than an intellectual understanding of the conditions to be met. Faithful, steady, persistent work is required to lift the consciousness up from mortal desires to spiritual. A spirit of entire consecration, earnest prayer and deep meditation are all necessary in making the demonstration. These should be accompanied by a spirit of thankfulness which recognizes that all things are working together for good, even though the mortal does cry out with pain under the crucifixion. The resurrection into the universal is far more glorious than can be described in words and will give you a joy that personal expression of love could never give.

ANSWERS TO QUESTIONS

Is Unity a branch of Christian Science?

No. So far as the fundamental principles of Being are concerned our teaching is like that of all schools that have foundation in Principle. Just as the principles of mathematics are the same in all arithmetics, so are the principles of Being in all religions. The author of a textbook on mathematics would be too wise to lay any personal claim to the principles which he set forth, and he would not consider another author who discerned and taught the same principles as being bound to acknowledge his exposition.

What is real race perpetuation?

There has been a great cry in the last few years against "race suicide," and some people who might otherwise be willing to live the regenerate life have been held back in generation by the thought of their duty to the race.

A little study of the matter will make plain to anyone that the only way to perpetuate the race is through regeneration, because regeneration is the way to eternal life. Generation and death are cause and effect, and so long as peo-

ple give their life and substance to bring forth physical offspring, they are keeping the race in the death consciousness and making its perpetuation an impossibility.

In these days there is a great revolt against the old order of things where the selfish family life and the bondage of women to that life were accounted as a necessity. Woman was made to be the helpmeet of man; that is, she was given to him to help him to express and bring forth his spiritual powers, but instead she has been merely a housewife and a child-bearer, and that is why the race is in the condition it is today. When woman is raised to her rightful place as man's spiritual helpmeet the race will be lifted up and perpetuated in the perfection which was designed for it in the beginning.

Explain the difference in the meaning of the following terms: Idea; word; thought.

An Idea is an unformed, limitless, absolute concept in Divine Mind. The Word is formed, expressed idea. Thought is the activity of the mind in its use of ideas.

Explain the difference in the meaning of the following terms: Expression; manifestation; realization, and demonstration.

Expression is the process of making ideas active in consciousness. Manifestation is the outworking of ideas in the objective realm. Realization is that act of the mind by which it becomes conscious of ideas. Demonstration is the sum of expression, realization and manifestation. It is the proof of the mind in both its subjective and objective phases that a proposition is true.

There may be a question as to which comes first, realization or expression. Do we need to realize an idea before we can express it or must we express it in order to come to the realization? Considering the fact of the subconscious, and knowing that ideas often work there before being brought to the attention of the conscious mind, we conclude that there must be a certain expression before there can be

realization, although that expression may have its first steps in the subconscious.

FROM OUR TEXT BOOKS

Paragraphs from some of the Books Studied in Connection with the Unity Correspondence School Course

Your real self is that which says *I Am*. It cannot be described, because description is limitation, and it is unlimited in its capacity to be. It is the All-Possibility, yet it is ignorant of the states of consciousness into which it is ushered until it has experienced them. In the flesh consciousness it is Will. In the spiritual consciousness it is Love. Both are blind unless married to Intelligence in the one, and Wisdom in the other.

There are people who have had enough fleshly experience, and desire to be born into the Spirit. That desire will open the door into the Spirit. You have only to desire to be, and you will surely find the way to be that which you desire. There is no exception to this inherent principle of Being. You have sometimes polarized your desire in the direction of the flesh, or you would not be having the experience of the flesh.

Do not condemn the flesh nor bewail your lot. The flesh is an obedient servant, and now expresses your idea of what form should be. In its virgin purity it is the immaculate substance of Being. If it appears corrupt, or subject to corruption, humanity has made it so through ignorance, and humanity must again purify it by restoring it to the heaven of its consciousness, when it will cease to be flesh. That which the world conceives to be flesh has no existence in Being whatever. It is a malformation of the substance idea of Being, and must be transformed by right conception of the Divine Perfection before the mortal can put on the immortal.

* * * *

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry

of sacrilege. You may attain to everything you can imagine. If you imagine it possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law—let none belittle himself nor dwarf the Supreme by trying to annul it. "All things are mine, and mine are thine."

* * * *

A study of Life reveals it to be an expression of Being that gives rise to animation, vivacity, vigor, energy. We recognize that *life* may appear in a form in superabundance, accompanied by little intelligence. Thus we learn to discriminate. We perceive that *life* has character distinct in its expression from *intelligence*. We find that the *life* expressed in and through our own bodies requires the husbanding, directing power of our intelligence. Life gives animation and vigor to the animal man, stimulating the lower as well as the higher faculties. Right here many people do not exercise wisdom in their living. They think that because *life* stimulates all the faculties, they should all be gratified in the way which their desire indicates. The foolish desires of the animal man are thus allowed their full exercise and the share of *life* force which should go to the intellectual and spiritual man is wasted, and he is robbed of his sustenance because he does not understand the law of his being.

* * * *

You do know, if you have fully recognized the fact of the same God dwelling in all men as dwells in you, that each one's own Lord, the Christ within himself, will make no mistake. The greatest help you can give to any soul is to silently tell him whenever you think of him, "The Holy Spirit lives within you; he cares for you, is working in you that which he would have you do, and is manifesting himself through you." Then let him alone. Be at perfect rest about him, and the result will be infinitely more and better than you could have asked or thought.

* * * *

Throughout all the ages man has been prone to the idea of separateness instead of oneness. He has believed himself separate from God and separate from other men.

And even in these latter days when we talk so much about oneness, most metaphysical teachers manage again to separate God's children from himself, by saying that while one suffers the other knows no suffering, nor does he take cognizance of the child's suffering. We, his children, forever a part of himself, are torn and lacerated, while he, knowing nothing of this, goes sailing on as serenely and coldly as the full moon sails through the heavens on a winter night.

Little wonder, is it, that many to whom the first practical lessons in the gospel of the Christ came as liberation and power, should in time of failure and heartache have turned back to the old limited idea of the Fatherhood of God?

There is no real reason why we, having come to recognize God as Infinite Substance, should be by this recognition deprived of the familiar Fatherly companionship which in all ages has been so dear to the human heart. There is no necessity for us to separate God as substance and God as tender Father; no reason why we should not, and every reason why we should, have both in one; they are one—God-Principle outside of us as unchangeable law, God within us as tender, loving Father-Savior, who sympathizes with our every sorrow.

There is no reason why, because in our earlier years some of us were forced into the narrow Puritanical limits, which stood for a religious belief, we should now so exaggerate our freedom as to fancy we are entirely self-sufficient, and shall never again need the sweet, uplifting communion between Father and child. The created, who ever "lives, moves, and has his being" in his Creator, needs the conscious presence of that Creator, and cannot be entirely happy in knowing God only as cold, unsympathetic principle. Why cannot both conceptions find lodgment in our minds and hearts? Both are true, and both are necessary parts of the whole. The two were made to go together, and in the highest cannot be separated.

* * * *

In every cell of the organism we should see the life and

intelligence of Spirit, and consciously know that it is not material, but pure spiritual Substance. The body should be freed from belief in age, and from every ignorant mortal thought which limits and interferes with its perfect expression of life and intelligence. The idea of a fountain of perpetual youth is not an idle dream, but an evidence of the possibility. Some have said they do not wish immortal youth if they must live under the old conditions. Such need not fear. The old conditions are made by ignorance and error, and these will never result in immortality. The new life which is eternally young, produces peace, harmony, righteousness and joy, and no one objects to these conditions. Time is an idea belonging to the relative. It has no place in the Absolute, and therefore age in the Absolute is unknown. Eternity is here and now as much as it can ever be, because it is without beginning or ending. We enter into the consciousness of eternity when we enter into the realization of the Absolute, and we thus bring both mind and body into the consciousness of eternal life, unfailing, enduring strength, and all the Divine attributes which make perfect, joyous, harmonious, everlasting living.

A man's growth is seen in the successive choirs of his friends. For every friend whom he loses for truth, he gains a better. I thought, as I walked in the woods and mused on my friends, why should I play with them this game of idolatry? I know and see too well, when not voluntarily blind, the speedy limits of persons called high and worthy. Rich, noble and great they are by the liberality of our speech, but truth is sad. O blessed Spirit, whom I forsake for these, they are not thee! Every personal consideration that we allow, costs us heavenly state. We sell the thrones of angels for a short and turbulent pleasure.—*Emerson*.

"There is nothing more unreasonable than to estimate our worth by the opinion of others; today they laud us to the skies, tomorrow they will cover us with ignominy."

SUNDAY LESSONS

SUNDAY, JUNE 25

DUAL STATES OF CONSCIOUSNESS—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa; for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SILENT PRAYER—*Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else.*—Isa. 45:22.

In Scripture symbology "east" represents the within. As here used the word in the original is plural; the signifi-

cance therefore is, that from the regions of interior wisdom there come thoughts of reverence for the Holy Life that has begun its growth in the consciousness.

This attitude of reverence is an important feature in developing the Christ-consciousness. Without it the mind loses a certain necessary connection with Spirit and lacks that central poise of faith that gives a religious tenor to the process. Therefore, holy devotion is a factor of vast import in bringing forth the perfect Christ child.

All causes are of the spiritual; even the forms of matter are held in place by invisible thought-ideas. Thought-forms are reflected into what may be termed the astral, or star-dust realms. Thus the body of the Christ child in us is not yet projected into visibility, but its thought-form exists as an image, or pattern, of the coming Jesus—the Star. This is perceived by the inner wisdom, and is a guide to the locality in the nerve centers where it is building, as described in the previous lesson.

Herod, the ruling will of the physical, catches a vague feeling of this new power beginning to make itself manifest at the heart, or Jerusalem Center, and he is troubled, and all that part of the consciousness also. There is often a great stirring up of the *solar plexus* when the new birth sets in, and those who are not in the devotional frame of mind, and are therefore out of touch with the informing wisdom, are liable to think that they have some disease. When you have been quickened of the Spirit you should count every experience as in some way connected with your development.

Those who live in the outer thought alone have no concept of the many subtle mental processes constantly going on in their souls and bodies. Even those who are deep in thought discipline are not always aware of the crafty, plotting ambitions, and many other phases of mentation, working out their natures in the inner consciousness. All that is here described in this lesson might take place in the subjective consciousness of a busy man or woman in whom the Christ mind and body is beginning to be active, and they

would not outwardly recognize it except as a vague unrest, or maybe nervous condition.

Thus Herod may be plotting subjectively to destroy the young Christ-consciousness, which he feels gradually usurping his rule, and his subtle thoughts may rise to the surface in a feeling of opposition to any change in existing conditions. If we give up to this our hearts grow spiritually cold, and the Christ-character does not come forth in wisdom and stature, but is suppressed by the scribes, Pharisees, chief priests, and all those states of mind that constitute the man without.

But the "good shepherd" is one who knows his sheep, and they know his voice—every thought is under discipline, and when the wise thoughts from within bring their presents, there is great rejoicing and satisfaction in consciousness.

The presents which the Wise-men bring are symbolical of the inner resources open to the Christ child. They may be stored-up good deeds and thoughts of previous incarnations, which this wisdom within carefully guards and gives to the soul as an inheritance when it arrives at mature age. Thus no good thought or deed is ever lost in the Divine economy, and although you may seem to fail in bringing forth to perfection the Christ child there is no cause for discouragement.

SUNDAY, JULY 2

THE GROWTH OF STRENGTH AND WISDOM—Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and man.

SILENT PRAYER—"*Wist ye not that I must be in my Father's house?*"

Jesus represents the growing consciousness within that we are Son of God; Joseph represents the son of man, and Mary the Divine Motherhood. These all enter into the consciousness of the individual, and the object of their labors is the rounding out of the Son of God, or Jesus, until he is a perfect demonstration of God. The two sides of Being are always in evidence to the one who thinks deeply. Why the formless must become formed, and why the invisible must become visible is not easily answered. (Why do two and two equal four?) It is not necessary to explain how—observation proves the fact, and experience demonstrates that satisfaction comes by following this law of creation. The religionist calls it regeneration and the scientist evolution. We may differ as to the character of the process, but the final results are identical. All men are striving to be God manifest. "Be ye perfect even as your Father in heaven is perfect."

"The child grew and waxed strong, filled with wisdom; and the grace of God was upon him." The growth of strength and wisdom of the Jesus consciousness is not

always patent to the outer man. It is the "grace of God upon him" that brings about an inner spiritual strength which remains hidden until it reaches a certain development in all parts of the mind and body. At first we realize a change in thought, next a distinct vibration in body. When the growth is regular there is a spiritualization of some center in the mind and body each year, until the whole twelve have been raised to a higher rate of activity and a clearer perception of Truth. This is the going up each year to the feast of the passover at Jerusalem. The "passover" is the passing over from a lower to a higher plane of consciousness. To attain this, "sacrifices" have to be made in the city of Jerusalem, or place of spiritual peace and harmony. Thus it is found that when we are progressing in orderly steps in regeneration that we give up some sense appetite or passion about every twelve months. This involves a certain facility in going within the consciousness, in which is a place of peace, Jerusalem, and a returning to the without with the fruit of the communion.

Sometimes the soul and body, Mary and Joseph, in their hurry to come to the surface of life, or return home, forget the young child Jesus or take for granted that he is in the company. But he is not found, and they return for him. This means that we are to be specific in bringing forth from the inner or invisible side of Being all the factors that enter into consciousness, because if we do not we shall have to return sorrowing after "three days," which is an entering into spirit, soul and body, where we find the Son of God in the temple "sitting in the midst of the doctors." The thoughts in the organism that preside over and regulate the various functions are here referred to as the "doctors." Jesus, the Wisdom of God individualized, gives these doctors a new understanding of the Divine Law, and all are amazed at the higher revelation.

This work of Jesus in the "Father's house," as it is in the Revised Testament, is one of the most vital points in developing health of mind and body. The outer consciousness may not understand (verse 50) why the all-powerful

Son of the Most High should spend so much time in this inner communion, but experience proves that it is necessary and those who give due attention to it find that a certain harmony is established, which may be brought to the outer realms (Nazareth), and made to serve and be subject to the commonest walks of life. This balancing of the within and without brings about that harmonious evolution in soul and body which is described in verse 52, "And Jesus increased in wisdom and stature, and in favor with God and man."

SUNDAY, JULY 9

THE FIRST BAPTISM—Luke 3:1-17.

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lynasias tetrarch of Abilene.

2. In the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

4. As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth;

6. And all flesh shall see the salvation of God.

7. He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9. And even now the ax also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the multitudes asked him, saying, What then must we do?

11. And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

12. And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?

13. And he said unto them, Extort no more than that which is appointed you.

14. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire:

17. Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he shall burn up with unquenchable fire.

SILENT PRAYER—*The thoughts of my mind and the meditations of my heart are of thy Law.*

John means in Hebrew "Jehovah is gracious." It is that attitude of mind in which we are zealous for the rule of the Spirit. It is not the Spirit, but a perception of spiritual possibilities, and an activity in making conditions in which the Spirit may rule.

The "baptism of repentance for the remission of sins," which has been made by the church an outward form representing an inner mystery, is in fact a simple matter of thought training. The Greek word *metanoia* is translated "repentance," which has been interpreted to mean an admission to God of sorrow for past sin and a resolve to be good in future. The field of action for that which has been assumed to be goodness in the sight of God has nearly always been in conduct. The whole Christian world has in a measure failed to discern the teaching of the New Testament about mental laws. A proper translation of the mission of John the Baptist is, "He came into all the region round about Jordan preaching immersion in mentation for the doing away with shortcoming." Lyman Abbott says that it is plain that the mission of John was to bring about a change of mind. "The fundamental idea is not so much sorrow as a change—a

change, however, be it observed, not merely of conduct, but of the thinking and immortal part."

There is to be a descent into the consciousness of a higher principle, called in Scripture, the Lord. There must be preparation for this more heavenly order of being. "Prepare ye the way of the Lord, make his paths straight." The mental department of man is a tangible reality. Thoughts occupy space and have form and shape. They make the "valley," and "every mountain and hill" mentioned in this lesson, which are to be evened up before "all flesh shall see the salvation of God." All your flesh shall see the salvation of God when you have made your "crooked" thoughts straight. If your flesh is not saved from the ills that mortal flesh is heir to it is because you have not opened the way for the saving Christ principle by purifying and harmonizing your thoughts.

Don't fall back on "our father Abraham," which is heredity in the Adam line of descent, but bring forth in yourself the fruits of our Father God.

Under the evolutionary law of nature, which Abraham represents, "God is able to raise up children from these stones." John here infers that those who count themselves subject to the law under which Abraham lived and died are mortal instead of spiritual. Lay the ax at the very "root of the tree;" deny all mortal ancestry. Affirm God to be your father and your mother and that you are subject to his law only; then deny the thought of selfishness—desiring more than you have daily use for. Be just in thought. Do not extort, but silently affirm, "I am willing to abide by the exact law of justice: that which is mine shall come to me, and no more." Let no violent thoughts go from you. Breathe peace and love and harmony through your mind, and baptize the whole world daily in its refreshing sweetness. Then when you have made the proper conditions in your mind there will descend into it a fuller life, a purer love and a greater power than you have ever had; you will be baptized with the Holy Ghost.

SUNDAY, JULY 16

THE SECOND BAPTISM—Mark 1:9-11; Matt. 4:1-11.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

SILENT PRAYER—*I am free from mortal ambition. I am wise with the wisdom of Spirit and I know thy Law.*

Those who hold for the historical accuracy of the Bible meet with some almost unanswerable situations in its pages. The lesson today, for instance, is an example of fact and allegory without demarcation. The baptism of Jesus by John might have been witnessed by those present, but who went into the wilderness with Jesus and reported

what took place during the forty days' fast? There is no holy city nor temple in the wilderness near the Jordan, nor a mountain so high that he could see "all the kingdoms of the world." This we know to be a physical impossibility. No such mountain exists anywhere on earth. So we must conclude that this is in part an allegory.

It is universally accepted that such a man as Jesus lived, and that he attained to great spiritual power through cultivating the higher principle existing in every man, but that the New Testament is an exact historical record of his acts is not tenable. Shakespeare used incidents in the life of Richard II as a basis for his great drama, and in every age authors and teachers have taken historical characters and embellished their lines to point a moral or adorn a tale.

The great fact of regeneration through the quickening in man of the higher principle, termed in Scripture the Christ, had to be illustrated in all its phases. It could not be portrayed in the external acts of any man, because certain factors enter into it which are deeply metaphysical. So those who were spiritually quickened used such of Jesus words and acts as were necessary for a groundwork, and upon it built a wonderful system for mental and physical transformation; a textbook for those who read between the lines. It may be safe to say that Jesus himself inspired them to give those inner experiences which he had and which could not have been reported by any mere historical chronicler. Paul in several places states that he was informed by Jesus what to write, and why may not Jesus have dictated to Matthew, Mark, Luke and John also?

Spiritually discerned, the lesson today teaches a quickening of the whole man when the Holy Spirit descends into the consciousness. Acquisitiveness, vanity and ambition rise up and ask for recognition. Many have been quickened by the Christ Spirit only to fall under the subtle spell of this mortal world along some of these lines. Making money out of spiritual powers is especially common in this day. This is turning stones into bread. Bragging about one's

healing ability, or any other spiritual acquirement, is vanity, heady egotism, the "pinnacle of the temple." "The exceeding high mountain" is the exalting of material things and the ambition to rule over people and earthly organizations. Few escape this temptation. But the one who would attain Christhood, become the "image and likeness of God" in both Spirit and body, must meet each of these various tendencies of the mortal consciousness with a firm *No!* "Get thee behind me, Satan."

THE WORD AND CHRIST

"Sometimes a vision of our Lord is vouchsafed a soul susceptible of divine revelation, and in the seventeenth century a philosopher consecrated to Truth's services was permitted to see the following picture of *what is eternally true*.

"He writes: 'While I was meditating upon the Bible as the written Word, and also upon Jesus Christ, I seemed to be in a desert place and saw before me a great flat stone, significant of the letter of the Word. And while I looked, the open Bible appeared upon the stone, representing the spirit of the Word, and then these vanished and in their place stood the transfigured Lord, *who is the Word in its essence*. The Lord passed away and I saw again, in his place, the written Word, and then the stone. As I was constantly being taught by the Spirit, I now knew to a certainty that Christ, the Lord, is the Divine Word in its essence, and that the written Word contains the Spirit of revelation concerning things eternal, concerning God and his manifest Being (Christ Jesus), and also that the letter (the stone) is essential, and to be revered as a casket containing innumerable and resplendent jewels.' "

All that nature made thine own
 Floating in air or pent in stone,
 Will rive the hills, will swim the sea,
 And like thy shadow follow thee.

—Emerson.

THE APOCRYPHA

The meaning of the word Apocrypha is hidden, secret; also, spurious. It refers specifically to Scriptural writings that are of doubtful origin and authority.

The Septuagint translation of the Old Testament is the most important Greek version. The name comes from the Latin word meaning seventy, and was given because, according to tradition, this version was translated from the Hebrew by seventy-two Jews who worked in separate cells until each had made a complete translation of the Old Testament. When finished and compared, the translations were so nearly identical that they were looked upon as inspired. Part of the Apocrypha was contained in the Septuagint version.

Besides the books of the Septuagint version that are considered doubtful, the Apocrypha includes some other writings. It is supposed that the books of the Old Testament Apocrypha were written during the captivity of the Jews in Babylon.

The Bibles of the Roman Catholic church and the Anglican Communion which includes the Church of England and the Episcopal church in America, contain part of the Apocrypha. The Protestant Bibles do not include it.

There is also a New Testament Apocrypha, credited to the Apostles and other disciples of Apostolic times.

The Old Testament Apocrypha includes the following books: First and Second Esdras, Tobit, Judith, Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the Three Holy Children, The History of Susanna, The History of the Destruction of Bel and the Dragon, The Prayer of Manasses, and First and Second Book of Maccabees.

The New Testament Apocrypha contains The Gospel According to the Hebrews, Logia, Protevangelium of James, Gospel of Thomas, Gospel of Peter, Gospel of Nicodemus of Acts of Pilate, Abgarus Letters, Paul to the Laodiceans, Epistle to Barnabus, Clement to the Corin-

thians, Apocalypse of Peter, Shepherd of Hermas, Didache or Teaching of the Twelve Apostles, Preaching of Peter.

Quotations from the Apocryphal Old Testament

I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

And in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

So I asked the angel, and said, Sir, what are these?

He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

Then the angel said unto me, Go thy way, and tell my people what manner of things and how great wonders of the Lord thy God, thou hast seen.—II Esdras 2:42, 48.

* * * *

Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

* * * *

Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

For God made not death: neither hath he pleasure in the destruction of the living.

For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, not the kingdom of death upon the earth:

(For righteousness is immortal.)—Wisdom of Solomon 1:12-15.

* * * *

Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.—Wisdom of Solomon 3:13, 14.

* * * *

Better it is to have no children and to have virtue: for the memorial thereof is immortal.—Wisdom of Solomon 4:1.

Quotations from the Apocryphal New Testament

Again he said unto me; remove from thee all doubting; and question nothing at all, when thou askest anything of the Lord; saying within thyself: how shall I be able to ask anything of the Lord and receive it, seeing I have so greatly sinned against him?

Do not think thus, but turn unto the Lord with all thy heart, and ask of him without doubting, and thou shalt know the mercy of the Lord; how that he will not forsake thee, but will fulfill the request of thy soul.

* * * *

Wherefore purify thy heart from all the vices of this present world; and observe the commands I have before delivered unto thee from God; and thou shalt receive whatsoever good things thou shalt ask, and nothing shall be wanting unto thee of all thy petitions; if thou shalt ask of the Lord without doubting.

But they that are not such, shall obtain none of those things which they ask. For they that are full of faith ask all things with confidence, and receive from the Lord, be-

cause they ask without doubting. But he that doubts, shall hardly live unto God, except he repent.

Wherefore purify thy heart from doubting, and put on faith, and trust in God, and thou shalt receive all that thou shalt ask. But and if thou shouldest chance to ask somewhat and not (immediately) receive it, yet do not therefore doubt, because thou hast not presently received the petition of thy soul.

For it may be thou shalt not presently receive it for thy trial, or else for some sin which thou knowest not. But do not thou leave off to ask, and then thou shalt receive. Else if thou shalt cease to ask, thou must complain of thyself, and not of God, that he has not given unto thee what thou didst desire.

Consider therefore this doubting, how cruel and pernicious it is; and how it utterly roots out many from the faith, who were very faithful and firm. For this doubting is the daughter of the devil, and deals very wickedly with the servants of God.

Despise it therefore, and thou shalt rule over it on every occasion. Put on a firm and powerful faith: for faith promises all things and perfects all things. But doubting will not believe, that it shall obtain anything, by all that it can do.

Thou seest therefore, says he, how faith cometh from above, from God; and that great power. But doubting is an earthly spirit, and proceedeth from the devil, and has no strength.

Do not therefore keep the virtue of faith, and depart from doubting, in which is no virtue, and thou shalt live unto God. And all shall live unto God, as many as do these things.—II Hermas—Command IX.

* * * *

Again he showed me many trees whose leaves were shed, and which seemed to me to be withered, for they were all alike. And he said unto me, Seest thou these trees? I said, Sir, I see that they look like dry trees.

He answering, said unto me; These trees are like unto the men who live in the present world. I replied: Sir, why

are they like unto dried trees? Because, said he, neither the righteous, nor unrighteous, are known from one another; but all are alike in this present world.

For this world is as the winter to the righteous men, because they are not known, but dwell among sinners.

As in the winter all the trees having lost their leaves, are like dry trees; nor can it be discerned which are dry and which are green: so in this present world neither the righteous, nor wicked are discerned from each other; but they are all alike.—III Hermas—Similtude III.

* * * *

And when he was twelve years old, they brought him to Jerusalem to the feast; and when the feast was over, they returned.

But the Lord Jesus continued behind in the temple among the doctors and elders, and learned men of Israel; to whom he proposed several questions of learning, and also gave them answers:

For he said unto them, Whose son is the Messiah? They answered, the son of David:

Why then, said he, does he in the spirit call him Lord? when he saith, The Lord said to my Lord, sit thou at my right hand, till I have made thine enemies thy footstool.

Then a certain principal Rabbi asked him, Hast thou read books?

Jesus answered, he had read both books, and the things which were contained in books.

And he explained to them the books of the law, and precepts, and statutes; and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach.

Then said that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy will be!

When a certain astronomer, who was present, asked the Lord Jesus, Whether he had studied astronomy?

The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde

motion; their size and several prognostications; and other things which the reason of man had never discovered.

There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus, Whether he had studied physics?

He replied, and explained to him physics and metaphysics.

Also those things which were above and below the power of nature;

The powers also of the body, its humours, and their effects.

Also the number of its members, and bones, veins, arteries, and nerves:

The several constitutions of body, hot and dry, cold and moist, and the tendencies of them;

How the soul operated upon the body;

What its various sensations and faculties were;

The faculty of speaking, anger, desire;

And lastly the manner of its composition and dissolution; and other things, which the understanding of no creature had ever reached.

Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth, I will be thy disciple and servant.—I Infancy—Chapter 21.

* * * *

For the Lord himself, being asked by a certain person, When his kingdom should come? answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female.

Now two are one, when we speak the truth to each other, and there is (without hypocrisy) one soul in two bodies:

And that which is without as that which is within; He means this: he calls the soul that which is within, and the body that which is without. As therefore thy body appears, so let thy soul be seen by its good works.—II Clement—Chapter V.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1916
Held daily at 9 p. m.

He leadeth me beside the still waters. He restoreth my soul.

PROSPERITY THOUGHT

June 20 to July 20, 1916
Held daily at 12 m.

Goodness and Prosperity shall follow me all the days of my life. My cup runneth over.

PRAYER FOR THE PEOPLE

In the continuous daily prayer which is held here in Kansas City in the Silent Unity healing room the following prayer is at present being used:

Prayer for all people who are believing in sickness:

God is the health of his people.

God is Spirit, everywhere present as the One Restoring Life.

God is Harmony, everywhere present as the One Wholeness.

God gives ease, peace, poise, vigor and vitality to both mind and body.

Prayer for all people who are believing in unhappiness:

God is Divine Satisfaction.

You are free from every thought of burden or hindrance. You express the innate joy of your soul. The gladness of the Spirit of Happiness is now expressed in you and you are filled with Christ Joy.

Prayer for all people who are believing in poverty or lack or financial insufficiency:

The One Substance, the Mother of All Life, is here and everywhere as the Spirit of Plenty. You are immersed in the ever increasing thought of Abundance and you think Plenty! Plenty! Plenty!

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from June 19th to July 17th:

June 19th to July 3d—Psalm 133:1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

July 3d to July 17th—Psalm 50:23: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."

DEFINITIONS AND DISTINCTIONS

In the Monday afternoon meeting of the Silent Unity workers in Kansas City, the study of words has been taken up. A recent lesson was as follows:

Distinguish between

Individuality—Personality.

Dream—Vision.

Holiness—Righteousness.

Redemption—Regeneration.

Eternal—Everlasting.

After a general discussion the following distinctions in meaning were agreed upon:

Individuality is the real and true identity of man.

Personality is the false ego built up by thoughts of ignorance and limitation. In our individuality we are one with the universal. Through personality we are bound in the selfishness of the human nature.

Dreams and visions are mental pictures which have their source in the subjective consciousness. Dreams take place in sleep; visions take place in the silence of the waking hours. The picture in a vision usually appears more as an objective experience.

To be holy is to be set apart or consecrated unto the Lord. To be righteous is to do right according to the standard of the Divine Law. No one can be righteous except as he sanctifies or sets himself apart to the keeping of the Law.

Redemption carries with it the idea of something that has been lost and restored. The redemption of man is his restoration to the consciousness of his spiritual source and nature. Regeneration is the process through which man is redeemed. To be regenerated is to be born again—that is, enter an entirely new state of consciousness, the consciousness of the Spirit.

That which is eternal is absolute, unlimited by any idea of time. Everlasting is enduring from age to age.

Restore unto me the joy of thy salvation: and uphold me with a free Spirit.—Psalm 51:12.

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

As far as God is concerned healing is always instantaneous. All that God is, and has, he has given to man long ago. In God man lives and moves and has his being, and everything that is in God, health, strength, wisdom, understanding, love, power, substance, are always present with every man. But understanding as well as faith is needed that one may open his consciousness to this good, lay hold of it with his thought and word, and bring it into speedy manifestation. If you will read carefully the inclosed booklet, "What Practical Christianity Stands For," you will get a clearer understanding of the way in which God works.

There are many instantaneous manifestations of healing now as well as in the time when Jesus Christ healed the people in Palestine 1900 years ago. But in the face of them all, many disregarded them and sought for signs, but Jesus said there would none be given them. It is the same today, and the persons who look for signs before believing, are the ones who never see any healing. Not all manifested instantaneous healing then any more than now. We find the account of the servant of the man who came to Jesus for his healing; it was found that at the same hour that Jesus spoke the Word for him he began to mend. It is surely better to be healed slowly than not at all. We find that often the ones who do not seem to make the quickest demonstrations, really do the greatest overcoming and reap better and more lasting results.

You say, "If one is in acute pain, to affirm one is not, is merely absurd." This shows that you lack either the understanding or faith to bring about healing. When Jesus healed the ten lepers he told them to go and show themselves to the priests and "as they went they were cleansed." It was the acting upon their faith that brought their healing

into manifestation. If they had said, "Why, it is absurd for us to go and show ourselves to the priests when we are just as leprous as can be; heal us first and then we will go," they would never have been healed. If the blind man had not groped his way to the Pool of Siloam and washed his eyes, in obedience to the Word of Jesus, the probabilities are that he would not have received his sight. And Jesus at the grave of Lazarus affirmed, in other words, gave thanks to God that his prayer was heard and answered, before there was the least sign of the dead man being raised.

So "Without faith it is impossible to please God. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Through a careful reading of the article, "Saving Grace," in the inclosed booklet, "Inwrought Righteousness," you will see that a way has been provided through Jesus Christ whereby we can be healed, prospered and kept while we are doing our overcoming, so do not have to wait until we have met individually the full requirements of the Law before reaping the fruits of righteousness. Through faith the righteousness of Christ is imputed unto us and we experience the good will of God while we are in the process of the putting off of the old man and putting on of the new.

* * * *

I do not want the spiritual side treated. What I want is plain, practical application. I am spiritually nauseated. I am not ready to make a Christ of myself. My God wants me to live right here on earth.—* * *

We feel our last instructions were misunderstood because you have not seen that the ideal you have in mind is but the Higher Self seeking to express itself. One cannot make his way peaceful and practical through a disregard of this Inner Presence because he can only truly bring external conditions, whether in body or affairs, up to his standard by first laying hold of the Cause or Principle. There is no other way to make the ideal real but this way. There is no way to have the creation without the creator. One cannot compose music without observing the law of harmony; although all persons can write their conceptions of what music

is, their thinking and their deeds without consideration of the principles of it do not give it a harmonical value. Music, mathematics and men are all under a law; the law is the same, although it is seen in different phases under different circumstances.

The teaching of our school is the practical application of this inner Intelligence. Those who have had unfavorable religious experiences formerly can sometimes better work for a while by considering it as their Higher Intelligence, Inner Presence, Superman, etc., than to apply the names of Spirit, God, Christ, etc., which they unfortunately associate with an impractical far-away being which they formerly worshiped. The main point is to *find* the Higher Self and learn to bring it out in yourself and your work regardless of whether it is given the name of Absolute which mental students give it, or the term Father applied by persons of a more spiritual turn of mind. Eventually, all persons come through science to faith, to a recognition of this as the spiritual man, the Source of life peaceful and eternal. We do not think of Christ as the mediæval conception of crucifixion, but as the ideal man we grow into through "crucifying" that part of us which we no longer use in our growth. Life is eternal and not a stepping stone.



The outer forms, observances and ceremonies of the Law and also of the orthodox churches of today, are of practically no importance in comparison with the spiritual realities which they typify. As long as one holds so strongly to outer forms in his religious worship it shows that he has never yet really tasted of the Spirit of the Truth, that giveth life. He is yet worshiping according to the letter that killeth.

Paul said to the Galatians (Gal 4: 9-11), "But now, after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly rudiments whereunto ye desire again to be in bondage? Ye observe *days*, and months and times and years. I am afraid of you, lest I have bestowed upon you labour in vain." And again in Col. 2:16 and 17 we read, "Let no man therefore judge

you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: *which are a shadow* of things to come; but the body is of Christ." Jesus Christ brought in the new hope and taught how to serve God in the Spirit, and the old law of commandments which was in the outer observances, which could make nothing perfect, was disannulled, after he had in himself met all the requirements of it. See Heb. 7:18 and 19, and also Heb. 8:6 to 13 and 9:1, to end of chapter. Read these carefully and ask the Holy Spirit for light.

We believe in the full atonement of Jesus Christ. We do not, like the orthodox people of today, believe in his sufferings and death only. We believe also in his resurrection and glorified body, as you will see by the article beginning on page 238 of the March UNITY, 1916, which we are sending to you under separate cover.

There is no doubt that Jesus Christ could have escaped the outer shame and crucifixion on the cross if he had so desired, but he came to fulfill a certain mission, which he did. Even after the soldiers came and took him he could have saved himself, for he said to the disciple who cut off the ear of the high priest's servant, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" He could have easily been saved; he had the faith, power and understanding to escape, but he would not do it at the cost of forfeiting his mission as Savior of mankind.

* * * *

You say on page 328 of April UNITY that you believe that Jesus was born of a virgin. What do you mean by a virgin? Doesn't Jesus mean as much or even more if we eliminate the so-called supernatural or unnatural from his birth record? Isn't it more than likely that this mistranslation was interpolated at a particular time for a specific reason?—* * *

We mean by a "virgin" one who is chaste and pure, a woman who has had no sexual intercourse. This is the common meaning of the word and that which it was intended to

convey, in the article you mention. The more perfect understanding of a "virgin" and what is meant by living the virgin life, is given in the booklet, "Lift Up a Standard," beginning on page eight.

Isaiah, in prophesying of the birth of Christ, said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Matthew 1:18 to 25, we read of the fulfillment of this prophecy, the word "virgin" again being used in the 23d verse. Even if the word "virgin" should be a mistranslation, the narrative is too plain to leave any room for doubt as to the conception and birth of Jesus Christ.

It reads this way, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, *before they came together*, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: *and knew her not* till she had brought forth her firstborn son: and he called his name Jesus."

The conception of Jesus Christ is also fully explained in Luke 1:26 to 38. When the angel appeared to Mary and told her what was about to take place, she said, "How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

thee; therefore that holy thing which shall be born of thee shall be called the Son of God."

No, Jesus could not mean nearly as much to us if we took away the record of his spiritual birth, and we cannot think that all the narratives of his birth could be mistranslations. It was the seed of the Holy Ghost in him that made him overcomer of all things and redeemer of the race, and it must be the same in each of us.

Jesus, through Mary, took on himself the nature of man and was in all points tempted as we are. (See Heb. 2:16 to 18, and 4:15 to 16.) Through the Immaculate Conception he was begotten by the Spirit, therefore he was quickened in Spiritual Life from birth and through the power of Spirit he was kept from sin as we are told in Heb. 4:15. He never yielded to temptation as we have done time and again. At the time of his birth he began at the place we arrive at when we partake of the New Birth spoken of in John 3. The words of Jesus concerning the new birth were, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye *must be born again*" (or "from above"—margin).

Man cannot evolve into spirituality. He must at some time be quickened by the Spirit of Truth and be lifted up out of personal consciousness into Spiritual Consciousness that he may be redeemed, and this is the New Birth.

Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption. Our spiritual inheritance is through Spirit, and through being begotten and born of the Spirit we come into it, and the flesh is redeemed. It is he that is born of the Spirit that overcomes the limitations of the mortal and preserves his whole man—Spirit, soul and body—alive, entire. And each one who enters fully into the New Birth and brings forth within him the Christ, must also become a "virgin," according to the Bible meaning of the word, which is explained in the article we mentioned in the first part of our letter.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The New Testament records of healing are generally looked upon as miracles, something quite apart from everyday life. The world is full of experiences in healing just as marvelous as any that took place in the time of Jesus. We know that spiritual healing takes place under a law, and when that law is complied with results follow just as surely in this age as in any past age. Evidences of this are given every day in letters received by the Society of Silent Unity in response to its healing ministry. The following are illustrations:

HEALTH

Detroit, Mich.—My mother was cured of a small cancerous growth in her cheek through your prayers and the help of God some four years ago. The doctors had given her case up and said, "Let well enough alone." They were afraid to touch it. She followed your directions and one day it dried up and fell on the floor. I returned from Porto Rico to visit her and remarked upon the smoothness of her face, for when I had seen her two years before it was ugly to look at. She said, "The Truth has done what the doctor could not do."—*A. L. L.*

Lockhart, Texas—The Truth has helped me to leave off my glasses after wearing them eight years and being assured by the best oculists in the State that I should always wear them.—*L. B.*

Nawaime, B. C.—You have been helping my husband for his eyes and I am glad to say that he has taken off his glasses altogether and is feeling splendidly.—*S. B. F.*

Collins, Ga.—You may discontinue prayers for my sister. Her eyes are entirely healed. She has not worn

glasses for about two months. As I mentioned in my last letter she was freed from the coca-cola habit several months ago and has been helped in many other ways. I am indeed grateful to God.—*G. A.*

St. Helena, Cal.—I wrote you for help for Mrs. D.'s eyesight. I am so thankful and happy to tell you that she can now see people and is able to go on the street alone. She has many things to learn, but she is perfectly willing to be led to the new understanding.—*Mrs. G. W. W.*

Little Sioux, Ia.—My eyes were in such a condition that it was becoming necessary to wear glasses constantly. However, about a month ago I noticed that the glasses did not help any, so I laid them aside and appealed to the Divine Spirit. Relief came at once. It was marvelous and they have not given me any trouble since. I never had such wonderful health as I am enjoying. Everyone is commenting on how fine I look. I sought for Divine Love, Wisdom and Understanding, and how they were poured upon me. My sister has taken up the work also and my words could not express her wonderful intelligence. I do not see how I ever existed without being led by the Spirit of Truth.—*Miss N. P.*

Twisp, Wash.—The day I wrote asking for your help I began to feel better. At that time I could not take food in any form nor water without suffering untold agony. Now I am well and enjoy my meals better than I have for months. I have no desire for meat. The Word of Truth is truly quick and powerful. My husband as well as myself feels more cheerful. We are now able to go into the silence and before it seemed so hard. I must tell you what a wonderful demonstration we had while observing the nine o'clock silence. Mr. F. had a sore mouth and had been troubled with a pain in the shoulder for days. I held this thought for him, "You are made whole through the understanding that the same mind that was in Christ Jesus is in you." He came in to me with his face all beaming and said, "I am healed." The Spirit of Truth is quickening our understanding and leading us into all Truth.—*Mrs. C. F.*

Birmingham, Ala.—Early in the fall I asked your prayers for nervous stomach trouble. It would take many pages to tell you all, so I will just say that I am like a new person. I have been born again, through the Spirit. I feel as a little trusting child who goes to its wise and loving mother, feeling that when its troubles are told her that is all there is to it and the answer comes sure and true.—*Mrs. W.*

E. St. Louis, Ill.—My father whom you treated for paralysis came downstairs alone yesterday and ate with the family. He has also been down today and can walk. My brother has also been healed of drunkenness.—*Mrs. T. C.*

Washtucna, Wash.—I wrote you about a month ago requesting you to pray for my hearing. It is much better. My health is so much better also and I thank God every day for leading me to the Truth.—*A. R.*

Chena, Alaska—Just a few lines to share my joy and acknowledge your help. In the last letter I wrote you I asked your help for a native woman, who was stricken with error, and yesterday she came walking up to my house carrying her ten-months-old baby in her arms. I went to her, surprised and joyous to see her in such perfect health, and as I clasped her in my arms a wave of light seemed to envelop us both. I asked her when the change came and she answered that it was about three weeks ago, which was about the time I asked your aid. I consider this a great demonstration of Spirit. My own health is more perfect than it has been for fifteen years. Prosperity, too, surrounds me.—*Mrs. F. K.*

Brattleboro, Vt.—I desire to add one more word to the power of the Spirit to heal and make free. About a month ago my wife telegraphed you for prayers for me, as I had a very bad throat trouble which we seemed unable to cure. Thanks be to God, through your ministry I am now in perfect health and strength again. This power is wonderful and I thank God daily that I am able to understand its workings even in my limited way. I know I am growing stronger all the time and am conquering faults and errors which a short time ago seemed next to impossible.—*C. A. B.*

Soper, Okla.—Words cannot express my gratitude to you for helping and showing me how to find God. You would not know this was the same home since I have begun to think and act, saying, "God loves me, and approves of what I do." M. is perfectly well. Her throat has not troubled her all winter and won't any more. She is learning to hold the thoughts for herself when anything comes up. A few nights ago we went out to the country to spend the night with friends. After supper M. began crying with earache, so I undressed her, put her upstairs in a quiet room and told her the "abundant, everywhere-present" thought and that she was all right. She went right off to sleep and did not wake all night. My friends thought this was marvelous.—*Mrs. L. A.*

Sedalia, Mo.—I want to let you know how mother is. She is doing nicely and I think it is wonderful how well everything has gone in her case. Mr. W. went to bed with pneumonia. Not once did I lose my courage or faith, knowing that God was his strength. His recovery has been so remarkable that the nurse has become very much interested in UNITY. One night she sat up all night with him and read UNITY and the *Weekly* most of the night. How happy I am to be in this thought.—*K. P. W.*

Detroit, Mich.—I telegraphed you for prayers for my wife. She was in a serious condition with the gripe and had a raging fever. In less than two hours after I telegraphed you for help the fever left her and she slept the rest of the night. We are so thankful for your help and this demonstration of the Power of the Word. I do not know what we would have done without the Truth during the last ten months.—*E. L. F.*


Goldsboro, N. C.—I want to thank you for your prayers in behalf of my little daughter when she had typhoid fever. The day after I sent my letter she suddenly got better, and every day after that her fever averaged lower and lower until she was well. I felt a great peace and calm as soon as I had written you. Some time before I asked your prayers to help my husband get work. He has a wonderful position now and prospects are very bright.—*Mrs. W. E. J.*


Harlowton, Mont.—The friend you treated for fever is able to be up. He was very sick for nine weeks; they had three doctors and two nurses and they all gave him up. They said it was impossible for him to live. I held firmly to the little thought you sent. Sometimes it was very hard to do, as his friends and relatives were so positive that he would not live. But I remained loyal and then he himself finally caught the message and firmly declared he would get better. They are all so thankful but do not understand. It seemed a miracle.—*Mrs. P. S. O.*

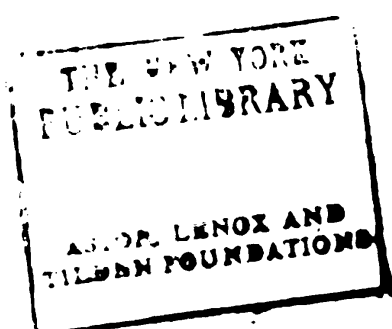
Yukon, Okla.—I write to tell you that I have been wonderfully healed. There is no trace of the growth or hurting in my side and stomach. I am entirely well.—*Mrs. V. F.*

Clay Center, Kan.—I want to thank you for your prayers for our daughter who had typhoid fever. She got along fine and is now well and doing her work. As soon as I wrote you she seemed to improve.—*Mrs. H. C. A.*

Chicago, Ill.—I am glad to say that I am a great deal

E leadeth me
beside the
still waters. He
restoreth my soul.

OODNESS and
Prosperity shall
follow me all the days
of my life. My cup
runneth over.



better in every way. The growth that I wrote you about has decreased in size so much that my friends have spoken of it, and though I did not ask for help in finances, I have been helped in that way also. Things did look so dark, but now the days are brighter and everything seems to just happen in the right way. I thank God each day that he has shown me the way to reach him.—*Mrs. M. C.*

Plymouth, N. H.—I hasten to write you of the marked improvement in the case of the child I wrote you about. I wrote you Tuesday and the Friday night following he had his first sleep without opiates. Saturday they were able to move him a little. He had been given up to die by three doctors, one of whom was a specialist in children's diseases. On Wednesday, just a little over a week after my letter had gone, he spoke the first time for twenty-four days and could see and recognized his father and mother. He has improved every day since. This is certainly a wonderful demonstration of God's power to save and we are so grateful.—*Mrs. C. J. A.*

Elmira, N. Y.—I want you to know that again I have been greatly helped. The swelling in my tooth is much better. I have taught ten weeks without missing a day and know that I could not have stood the strain if I had not, by your help, learned to trust God for strength. Every day I find things for which to give thanks, blessings I used to pass without noticing. My whole life is certainly changed since I first learned of the Truth.—*H. I. W.*

West Medford, Mass.—The asthma is entirely gone and the gastric trouble has greatly diminished. My general health is fine and there are days when I feel as glorious as these beautiful days that we are having. Somehow I feel akin to them, as if I were a part of them and they of me.—*Mrs. M. B. H.*

Baldwin, Kansas—I wish to tell you that the little girl crippled from infantile paralysis is surely being helped. She moves her right foot a little and can move two toes. We are so rejoiced.—*Mrs. A. B. C.*

Philadelphia, Pa.—I wrote you some time ago for prayers for my brother who is paralyzed, and I must say that by his daily application of the Class Thought he has been wonderfully benefited. At that time he was not able to help himself as he has been since. He had been unable to get work, but thanks to God, he has been given work just suitable for him.—*W. H. M.*

Pittsburgh, Pa.—I want to tell you of the marvelous

cure my son had after I wrote you for aid. He had hay-fever and within a week was entirely cured and able to attend to business.—*C. L. C.*

Dallas, Texas—Some time ago I wrote you, asking treatments for acute stomach and bowel trouble, which seemed to be tearing me to pieces. It is with deepest gratitude I write you of the perfect demonstration. I also asked you to help me overcome a hatred for a relative who has simply tortured me for months. Thank God, I am free from that awful feeling which terrified me when I realized what I felt.—*C. W.*

Bath, Maine—My cough has disappeared and my husband has not been so well for five years. He had suffered from acute indigestion. He now is able to eat anything.—*Mrs. I. H. C.*

Montreal, Quebec, Canada—I am a living evidence of what faith in God can do for a child who puts his trust in him. Some three years ago I had almost given up, but one morning on getting up so weak I could hardly get out of my room, I went to my daily Light and there found this promise: "I will restore thee to health." I need not tell you that my first act was to get down on my knees and accept my return of health. It was very gradual, however. Three years and a half ago UNITY came into my hands from a very dear friend, and it has helped me more than I can ever tell. Looking back, I often wish it had come years ago. How much sickness and sorrow I might have been spared. Faith in God is the rock on which I now live.—*S. J. M.*

Vona, Colo.—I wrote to you some time ago for prayers for my health. I now wish to tell you of the great help I have received. My health was very poor. The doctor said there was very little hope of recovery and I wrote you. I received great benefit but not a cure. I think I did not have faith enough and the trouble came on again. I prayed and prayed, but nothing seemed to do me any good until I let go all thoughts of my illness. I said, "Dear Father, I consecrate myself to thee. I live for thee, I work for thee. Every cell of my being I consecrate to thee. I give thee every thought, word and deed. I consecrate every moment of my life to thee. I give thee all my earthly goods, also my husband and children." Then I let go all thoughts in regard to myself. In the morning I was like a new person and am so well and happy now. I am so thankful. I have been led into the light and into the way of the Lord.—*Mrs. R. J. J.*

Los Angeles, Cal.—About a month ago I wrote to you for my husband's arm, and about the time you got the letter he was home from the desert. When I saw he was using that arm I said that the Lord certainly fixed things up quickly. In a day or so when my UNITY came the Class Thought was, "The Word of the Lord is quick and powerful." I thought of the arm. Surely the Word of the Lord is quick and powerful and a mighty refuge. The righteous enter into it and are safe from all harm. Praise his Holy Name. Some time ago I had some clothing stolen. I kept repeating, "There is nothing lost in Spirit. The Divine Law of love and justice is active in my mind and affairs, and my own will come to me through the unfailing power," and everything was put back from where it had been taken. I am so thankful.—*M. E. L.*

Chelsea, Mass.—The suggestions in your last letter have been very helpful and I have realized more fully that "In the name of the One Absolute Power and Intelligence now filling every atom of my entire being through and through, I am every whit whole," and I feel that I am constantly being built up from within into greater strength and usefulness. I am wonderfully better in an all-around way and have never been so free from headache. In the place of the ailments I had has grown an ever-increasing consciousness of the Divine Strength as my life and power. Your help has been of incalculable value in my upbuilding into strong and more effective womanhood and I cannot adequately express my appreciation. I feel a new confidence which I am eager to test.—*J. A. B.*

Portland, Ore.—I have not taken any medicine since I started to go into the Silence. I have gained good results both in body and mind, and now weigh about six pounds more than I did. I had a sore foot and cured it by asking to have the callous removed. My daughter looks fine also. We cannot be thankful enough for the good we have received.—*J. K.*

Los Angeles, Cal.—Last October I wrote you, requesting your prayers for a very severe cough of my mother. We were leaving the following day for a two weeks' visit in Battle Creek, enroute for a winter in California. Before leaving Battle Creek the cough was better, in fact had nearly disappeared, and before reaching Los Angeles had done so entirely and has not returned during the most rainy season California has experienced for years. We are living in an apartment where so many in the building have had the

grippe, and my dear mother has not even had a cold. I cannot put into words the deep thankfulness which fills my heart. At the same time I wrote you regarding my mother I also asked protection for my husband from illness and all harm, and these prayers have also been answered.—*A. C. G.*

Mt. Summit, Ind.—I want to thank you for your help and tell you how I have been benefited. On Sunday after I wrote you on Saturday, all sickness, pain and soreness left me and I was able to eat when I had not been able to for nearly two weeks. I feel that I cannot be thankful enough for my healing.—*M. L.*

Kokomo, Ind.—I have just returned from the bedside of a very sick niece. I wish to tell you that for ten days before they telephoned to me she took spells with her nerves. She would cramp and was unable to relax and it seemed to be all her sisters and the doctor could do to revive her. The very night that I traveled to reach her, she slept all night and had no bad attack the day I reached her. In the evening her sister said to me, "There must be magic about you." The next day she was so much better that they marveled at the sudden change, so I told them it was not me but God's healing power. I told them it was the same power that Jesus used to heal the sick.—*Mrs. H. W. V.*

St. Louis, Mo.—Through prayer and the practice of your teachings I have succeeded in "changing my mind." The presence of the "Indwelling Spirit" is made manifest and I am at ease in mind and body for the first time in years. For this I am most truly grateful and give praise to the Father. Wonderful results are brought about by your simple and direct teaching of what and where God is.—*A. E. C.*

Brantford, Ont., Canada—I had a severe fall about six o'clock Sunday evening and was in a bad shape. The pain was very severe in my knee and head, and also my neck and back hurt. I could not move; my arms and hands were useless and perfectly cold, but I found myself saying over and over, "God, All Good, is all there really is." I could not think of anything else. About eight o'clock I could thank God for many things, and an hour or so later my hands commenced to get warm and I could move my fingers and finally my arms and hands. My left arm was perfectly black from the elbow to shoulder, but I asked God to make it all good. By Thursday my arm was white and well as ever, and my back and head healed soon. I do thank God for all things.—*M. B. M.*

Ashdown, Ark.—I am acknowledging the power of God's forgiving love. My sister wrote to you for me about a year ago, as I had a nervous breakdown. Well, last week was the first time I have done any housework for over a year. I can say that I am now well and can do anything about the house and do not get tired like I formerly did. I have been blessed with the fulfillment of the promise. Jesus Christ has come to me. The peace of God that passeth all understanding is mine; health in abundance, prosperity in all its forms and all the desires and wishes of my heart have come to pass. It is a most marvelous life I am leading. I am in a ship, as it were, and God is the pilot. There is no end of love. The world without means nothing to me. I am Spirit and am resting in the Everlasting Arms.—*Mrs. R. S.*

FREEDOM

Vancouver, B. C.—I am glad to report that I have been keeping in splendid health, physically, mentally and spiritually, and therefore have not found the least return of the old trouble in speech. I will certainly endeavor by every means I can think of to so keep in touch and harmony with the Divine Spirit, that it will be an impossibility for any negative and harmful feelings or influences "to come nigh my dwelling." I am naturally of a questioning disposition and like to prove all things before I believe, but I now think I have proved and tested the Truth enough to remove all further doubt, and the sweet Spirit of Love hath melted all hardness of heart and I feel truly a Son of the Living God.—*G. A.*

Sheldon, Iowa—I am gradually gaining strength and power to conquer my mental and physical conditions, which I have found requires great faith and will power to master at once after a wrong mental attitude has once been formed and years spent in weakness and disease. But I can now say with the greatest of pleasure that I have found the victory is easily won if I commit my way unto the Lord, making my wants known and then "Be still and trust" and let him work and do according to his will. I then receive untold blessings. I feel a great change is taking place and that the time will come when I will be transformed into newness of life.—*Miss A. B.*

Memphis, Tenn.—I receive constant proof of the harvest I am reaping. My memory seems to have taken on the same clearness for which it was so remarkable in my girlhood days, my penmanship is improved, I never grow fa-

tigued no matter what the tax upon my strength, and I cannot begin to tell of the wonderful renewing that I am undergoing. My husband continues also to improve in his mental state. I frequently discover him reading Unity literature. I do not try to discuss it with him, but I know that he is thinking very seriously from statements which he makes.—*Mrs. M. B. H.*

Seattle, Wash.—I wrote you, asking for prayers in my behalf, and I am thankful to say that there has been a decided improvement in my condition, both physically and financially. But that for which I am most deeply grateful is the spiritual awakening which I have experienced. It is with great joy that I tell you of the daily opportunities I have had to prove the wonderful power of Love. By calling instantly on Divine Love I have overcome hatred, prejudice, anger and resentment in myself and others, and am acquiring a control over myself which enables me to remain calm and peaceful in the midst of confusion and strife. I praise and bless and thank the Lord forever.—*Mrs. C. O.*

Amory, Miss.—Some time ago I wrote you concerning my husband's drinking alcohol. I praise the Father that he has not taken a drink since. I am so thankful.—*Mrs. N. A.*

Vandergrift Heights, Pa.—The Lord has brought my husband back to me and the little ones, and my husband has given his heart to God and says he will never drink another drop. Praise the Lord.—*C. B. J.*

PROSPERITY

Barnard, N. Y.—Shortly after sending you my letter conditions changed very rapidly and decidedly for the better. Orders came in faster than we could fill them and we had to work overtime. The whole business outlook is changed. It is simply wonderful. I cannot find words to express my gratitude to our heavenly Father for all his goodness and mercy. I have finally learned my lesson: to cease worrying and trust in him alone.—*W. F. F.*

Port Arthur, Ont., Canada—In making a report to you of the help I have received from your efforts I must acknowledge my gratefulness. Hardly had my letter calling for prosperity treatment time to reach you when I received information regarding my present position. It seems so strange to me, having at first but a weak faith, yet the Law has been demonstrated beyond doubt. A whole new vista is in the process of unfolding and gradually I feel urged to live the Christ Life. I do not quite grasp the full significance

of it all, but assuredly I will persevere until I know.—*E. J.*

E. Oakland, Cal.—My niece was offered a good position and accepted it about three hours after I wrote you for help. I feel that the silent message was carried to you and help came immediately. How thankful I am for her help and for all the help I have received. It has always come so quickly.—*Mrs. D. A. N.*

Bellingham, Wash.—Some time ago I wrote you about my husband. He was out of work and was worrying until I feared for his reason. The same day I wrote you he got work near home and has been getting better all the time. He also had the rheumatism but is improving all the time.—*E. W.*

Beverly, Mass.—I had to make a change in my boarding place. I worried over this until I finally realized how utterly useless such thoughts were and I said over and over, "There is a good place for me to live with pleasant people and also near my work." In less than a week I found just what I was looking for and with a lady who was interested in UNITY. That was a little more than I had even hoped for.—*F. M. C.*

Bellingham, Wash.—Last month I had no visible means of provision for food or light or fuel, but the heart of life within me sang right on and just because I wanted to pass on the spirit of cheer and tell the wholesome Truth to another I wrote the nursery where I deal, expressing my gratification in the quality and correctness of their fruit and their catalog representations. I had nothing to gain; I was simply telling the truth. They showed their gratitude by presenting me with a dozen trees of my own choice. My neighbor needed some new trees and took them from me. This placed \$10.75 in my purse, which was surely a gift from the Spirit.—*T. F. H.*

Kearney, Neb.—I received a letter from H. yesterday, saying that she had a good-paying, permanent position now, and that she had received \$45 from an unexpected source. She is also receiving rent money from land she is joint heir to. This is also unexpected, as crops were considered a failure in that part of the country until just recently. Certainly, in her case, the law of prosperity has been demonstrated perfectly. It is impossible for me to find words to express my thanks both to you and "the Giver of All Good Things." H. is now studying the Truth for herself and deriving untold good from it.—*J. M. J.*

Goldfield, Iowa—I cannot wait any longer to tell you of our good prosperity. After writing you for prayers we

held the thoughts you sent and asked God for help and guidance. However, no work showed up and we decided to auction our home and sell our household goods. We were intending to pack everything we could and Mr. B. was going to start out and look for work somewhere. When he was located he would send for the family. He had seen the auctioneer and all arrangements had been completed. That night we could not sleep for thinking and talking over matters. The next morning I said that we should not worry, but should stick to the Truth and pray God to take us and all our affairs into his keeping. Mr. B. went downtown to have our sale bills printed, but came home without having it done, saying he was going to wait another day and see if something would turn up. That night, after putting our affairs in God's hands and trusting him for guidance, we both slept fine and felt as cheerful in the morning as if everything had been settled. Mr. B. said that something gave him the impression that we were not going to leave, but he again took the sale bills and started for town. He went direct to the printing office and ordered the bills printed and then went to get the mail. On his return home a man called him and asked him if he would like to go into business. Of course he did and was soon talking with a man who wanted a partner to buy out a transfer business. By evening the deal was closed and Monday morning they started in their new business. We are delighted. They are doing fine and Mr. B. had been wanting to get into some business of his own. We praise God and the Truth.—*Mrs. J. J. B.*

Melrose, Wash.—Some time ago I wrote, asking your help in realizing a more prosperous condition of affairs and also to help me realize a desire I have had for a long time of returning to California. I have realized quite a few better conditions and think I can see my way clear to go in the near future. I am inclosing a love-offering which was sent to me a few days ago in rather a peculiar manner. It was sent by an old lady which I have not seen since I was a girl in school. She writes that at that time I painted some badges for some boys in one of the classes. Her son was one of them and a dollar was left at her house for me. She says it was not carefully looked after and was spent, so of course I never heard of the money and had forgotten all about it. When her letter came I had hard work to recall the circumstances, but I finally did. This all happened fully thirty-five years ago and of course I should not have thought of it again. How strange that she should send it to me at this time. How wonderful is the power of

thought! I have often noticed in the extracts from letters which you print that people get money which they did not expect ever to be paid them. I am much helped by this demonstration and am sure that the dollar will do good in your hands.—*H. A. L.*

Riverside, Cal.—My mother is in perfect health again and stronger than for years. Prosperity is ours also and that terrible fear of the future and not being able to meet my obligations has left me never to return.—*L. S.*

TRANSFORMATION

New Castle, Ind.—I am happy to write you that I feel I am making progress. The bone in my hip is growing and filling out. I also had a splendid demonstration over the so-called "grippe." My general health is better than it has been for years. I am getting a better understanding of the Truth all the time and it is transforming my life. These demonstrations are guideposts on the way.—*E. M.*

Omaha, Neb.—I know if it had not been for God's help and your letters and books I would have been a bankrupt and in the asylum before this. God's love and your help have kept me on top, but my story is too long to tell. It is sufficient for me to say I have gone through the darkest hours of my life, but have continually denied what appeared to be wrong and affirmed all was for the best. I kept thanking God for every blessing I received. In the last year I have lost all I have earned and saved in my life and am left without a dollar, but have gained a knowledge of the Truth that money cannot buy. I have learned to live without meat and without chewing tobacco and to conserve my powers to regenerate my body. All of my household have fallen in line also and you should have seen our Thanksgiving table. It was a feast for body and soul, and how thankful we were that no beast or fowl had to die for us to enjoy the feast. Is this not better than money, houses and land? Where I was once rich in money and property I am now rich in the knowledge of the Truth. Please pardon this long letter, but it seemed I must take a little of your time to tell you of the blessings I have received and how happy UNITY has made all of us. I have been handing it out to people I thought it would help, and about a month ago a man came into my office and told me his wife had gone insane and had been taken to the asylum. I gave him a UNITY and he took it to his wife to read. About a week later I gave him another and last week he came into my office full of joy and asked

for more copies of **UNITY**, saying that his wife was home and that the magazines had done her a world of good. So you see I have something more to be thankful for.—*I. N. V.*

Hollywood, Cal.—I could write a long story about the wonderful changes that have come into my life since I first saw **UNITY**. Gradually my life is changing into all I desire to make me happy in the way of peace, harmony and love. I find the unpleasant things that seem to come to me vanishing almost as soon as they manifest, when they used to stick to me months and sometimes years. I know I will soon be established beside the "still waters and in the green pastures." I consider my life a wonderful demonstration of what the study of Truth will do. I had never known what real happiness meant until I became a student of Truth. I am willing to let the Spirit shape all things for me, knowing that God will bring nothing but good to his children if they trust him.—*T. H.*

Los Angeles, Cal.—I wish to have you know of the success I am having in demonstrating the Truth. It is with a spirit of thankfulness and praise that I speak of it and I rejoice in every evidence of returning health. Through a severe sickness I have come into the understanding of the Truth, which to me is the greatest blessing that has occurred to me in my entire life. Since coming into this understanding I have experienced a steady improvement in my condition and now am hardly conscious of the disability I experienced for about two years, during which time I was unable to walk. God's blessings are now manifest in my life and I rejoice freely in this wonderful fulfillment.—*A. F. P.*

Birmingham, Ala.—I cannot express myself in words. I feel so much. Wonderful is the change in me, but so soft, so still, "as the wind listeth." Do you remember one part of my letter to you, the heart cry, "If I could go about as other people, without that pitiful nervous affliction"? Well, that is what I am doing and with a song in my heart always. Bless the Lord, O my soul. I suffered for thirty-seven years, but now feel like a new creature. The nearest I can express what has been done for me would be to go out on a large body of water and drop a pebble in and watch the circles widen. The pebble was the little woman in Battle Creek, Mich., telling me to write to you. The son I wrote you about has secured a good position and quit drinking. He is a changed man; is highly respected and a gentlemen among the men with whom he is associated. I am so thankful for my many blessings.—*F. E. W.*



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- One three-years' subscription to UNITY to any one name in United States, \$2.00.
- One three-years' subscription to UNITY to any one name in Canada, \$2.36.
- One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, \$2.75.
- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

INCONSISTENT BILLY

Billy Sunday is in Kansas City preaching hell and leading sinners by the hundreds down his far-famed sawdust trail to the altar of tears and repentance. Billy is orthodox—extremely so. Anything in the way of metaphysics is foolishness to him and he does not hesitate to say so in the strong language which he uses.

We have no quarrel with Billy. Most of the people who go to hear him, prejudiced against his slang and his methods in general, come away convinced that he is sincere and earnest. He is all that and yet he is inconsistent. In a recent sermon he said, as plainly as we have ever said it in *UNITY*, that sin is the cause of death. Here are his words:

"God created man and placed him in the Garden of Eden and gave him an explicit command, and man disobeyed, with the full knowledge of the penalty ringing in his ears, for God said: 'In the day thou eatest of the fruit thou shalt surely die.'

"The Lord did not mean a period of twenty-four hours, but did mean that man would pass a crisis in his career.

"Adam ate of the forbidden fruit, and this world became a graveyard. If man had not sinned we never would have died. All the misery, all the disease, all the heartache have come through sin. The hearse backs up in front of our homes and drives away our loved ones because of sin.

"Jesus Christ never attended a funeral. He never preached a funeral sermon, because that wasn't in his line. He broke up every funeral he ever attended by giving back life to the dead man or woman."

In the face of this he ridicules spiritual healing and makes death a door to heaven. He overlooks the simple logic that if sin causes disease and death, health and life must necessarily follow righteousness.

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

LECTURER TO BE IN OMAHA

Miss Kate M. Nevill, of Unity Headquarters, who has just returned to the School from a very successful tour in Tennessee and Kentucky, goes to Omaha, Nebraska, this month, beginning a Course of Lectures on Sunday morning, 11 a. m., June 18th, at 306 Lyric Building.

THE DAILY UNITY

For several months Unity has had its own daily paper. At present it is called "The Daily Sun," but the name will soon be changed to "The Daily Unity." This paper is not very large, but it serves as a medium of general information to the workers at Unity headquarters and it has proved a help in unifying the work.

No subscriptions are taken for this paper, as it is chiefly of local interest, but we are giving the following extracts because we think our friends everywhere will be interested in knowing the character of the people who work at Headquarters, as represented by this little paper:

The New Auditorium is finished. Henceforth the former Auditorium will be known as the Lecture Hall. The large room downstairs will be known as the Class Room, and of course there will be but the one Auditorium. Let us begin at once to use these different names in speaking of these rooms, and not fall into the habit of calling them "old" rooms. They are *not old*, and by speaking of them as such we are misrepresenting them.

IN THE TEN O'CLOCK SILENCE

Lowell—" . . . and if you don't know what hell is, go over and ask Billy Sunday."

Jennie—"Yes, he has inside information."

Kate—"Inflammation!"

The "stencil" room is really no stencil room at all. The term "stencil" was associated with the Elliott system which used a fibre stencil. The present system (Address-

ograph) uses a metal plate. The name is embossed upon this plate with a motor driven machine, using the punch and die principle. The proper term for the "stencil" department is the "Addressograph" department.

On a postal to the Silent Seventy, word comes from Miss Kate Nevill that she, by special request, lectures to the deaf mutes of Louisville. Isn't that just beautiful! To think that our versatile lady has the ability to impart her brilliant teachings to those who are lacking in the sense usually necessary to share such an opportunity. This is the first time on record that any of our teachers have been able to deliver an address in person to those less fortunate of our brothers and sisters, and we rejoice that they are given this pleasure.

Did you know that nearly all the presses and folders in the building were equipped with automatic feeders? Herbert Swope doesn't have to stand all day and drop sheets into the grippers of the big Optimus; he throws the paper on the feed board and watches her "eat 'em up." Virgil does the same with his Brown folder. Elmer Grinnell has been known to forget the job press for half an hour or so and the little fellow kept on working like lightning.

Brother Garrison, Unity's far-famed proofreader, has been furnished with a fine new copy of Webster's International Dictionary, and is now better equipped than ever to wrestle with the manuscripts for the different publications.

The Unity Good Words Club pins have arrived. The price is forty cents. For a sample look on Lowell's coat.

COOPERATION

One result of efficient work is the building up of a spirit of cooperation. This working together of forces is one of the greatest assets any institution can possess.

The cooperative spirit is instilled by the educating of employees to understand the ideals and principles of an enterprise. The more thoroughly an institution's motives are

grasped by its workers, the more a feeling of personal interest in that undertaking will be indulged in by its working force.

Another feature of united efforts is in each employee doing specific work according to a standard rule of operation. This results in efficient work which is one phase of securing cooperation.

Some may raise the objection that standardized operations do not allow for constructive thinking. This is a false deduction. Standard operations are only standard until a better, quicker and easier method has been evolved.

This seeking for a more perfect order of doing a piece of work allows the employee the opportunity to plan and originate. Another result of the desire to seek for perfection in daily duties is that it brings out character, aids in bettering conditions for others, and brings reward to the originator.

The indirect result of this personal interest in one's work is in the increasing of the loyalty among the workers to the ideals and principles of an institution. This loyalty is the substance of cooperation.

Much interest is being shown in the poetry contest on "Love," and some interesting poems are promised. What do the readers think would be an appropriate prize? Don't forget that your poem must be in by Saturday, April 8th, and that it must consist of not less than six, and not more than twelve lines. Send them to the *Sun's* Poetry Editor.

We try to get this paper out in the best shape possible, and containing the best and most interesting things we can obtain. But to make the best paper we must have the help of, not one or two, but of all. Everyone can help in some way, by sending us things they think that the Unity people would like to read, by being neutral about something in the paper that does not agree with you, or by contributing to the financial support of the paper.

Why not set aside a half-hour some day and allow the office department to visit the printing department? Mr. Chesnutt could act as guide and I am sure that we in the

office would better understand just what it takes to print our booklets and other publications. Then let the bindery visit the printing department, then S. S. U. In fact, let every department visit some other department while the division being visited is in full operation. This will give all a better understanding of the work as a whole. It will tend to unite the working force into a still more solid unit. What do you think?

Because old Jupiter Pluvius insists on prolonging his visit in town, the Joyful Circlers have decided not to "hike" this afternoon. The next time a "hike" is planned, we will keep it a secret from the Weather Bureau, and in that way escape the over-sufficiency of moisture. If any of the folks brought lunches, with the expectation of hiking, and find that they will now be unable to use them, they may leave them on the editor's desk as they pass out at noon. He will try and see if some arrangement cannot be made whereby they will not go to waste.

ENTHUSIASM

The traveler has found by the wayside:

That "a man who is capable of generating enthusiasm can't be whipped."

That "it is better for a pot to boil over than not to boil at all."

That we can find a substitute for a good many things, but enthusiasm is not one of the things.

That three-fourths of a square yard of enthusiasm and one-fourth talent will cover more surface than three-fourths talent and one-fourth enthusiasm.

That three hours' work for the love of the work will accomplish more than six hours without the love. Zeal, enthusiasm, earnestness are simply "falling in love with one's work."

A Bishop of the Episcopal Church lived all his life unwed. A friend mentioned that one of the States was imposing a tax on bachelors, to be increased a certain percentage every ten years of bachelorhood, and added, "Why,

Bishop, at your age, you would have to pay a hundred dollars a year."

"Well," said the Bishop quietly, "it's worth it."

The affairs of the Unity Society of Practical Christianity, Kansas City, Mo., are governed by a Board of Directors, consisting of twelve members of the Society, which meets the last Monday of each month. Monday night being the regular time of meeting, the Board held its business session in one of the lecture rooms of the Auditorium Building. The readers of the *Sun* will probably be interested in the following transaction which was made for the benefit of the local work: A committee was appointed to select and purchase a concert-grand piano for the new Auditorium. The money for this purchase is to be appropriated from the Pauline Gudger Piano Fund, which has been founded by our dear friend, Mrs. Pauline Gudger, of Osawatomie, Kansas, who made the initial offering of \$100.

EXTRACTS FROM THE SUNDAY MORNING LESSON

Subject: "Belshazzar's Feast and Fate."

Meditation: "God will bring everything to judgment, with every secret thing, whether it be good or whether it be evil."

Daniel represents spiritual judgment; Nebuchadnezzar, soul judgment, and Belshazzar sense judgment. We have no right to criticise or judge another. God is the Judge of man. Withdraw your judgment, and say with Jesus Christ: "I judge no man." Every man has within himself the Judge; let him carry out his own spiritual judgment. Withdraw your condemnation and criticism from everybody, and there will be a great inrush into the minds of men of spiritual righteousness and discernment; a flood of new light will come to men when they find that they are no longer under condemnation.

If we trust the Law of Justice all our affairs will be righted.

The Judge of the world is now here and is regulating

my affairs. He will bring righteousness and justice. I do not have to waste my time judging others. I do not have to ask that someone be brought to justice on my account. I simply trust the great Law of equilibrium which I see everywhere, and it writes upon the wall all that which will bring to naught the kingdoms of the earth, the kingdoms of error. They shall have their message, and they shall end, and the Great Good will go on, and on, and on.

THE SPARK OF LIFE

While resting in the Silence the thought was borne in upon me that our bodies are dynamos and that unless they are kept open and receptive to the Universal Current of Divine Life, the dynamo fails to "spark" and our supply of energy and life is cut off, and that which we have is soon depleted.

Herein lies a lesson for most of us who are so busily engaged with outer things that we cannot find time to connect with the Great Universal Life Current. We must take time to let this process take place in our consciousness—that is, we must be continually open and receptive to the Spirit, and we must keep our current up to the standard, that new life and energy may permeate every cell and atom of our body, that the temple may show forth the glory that God intended it should.

WITH THE CICEROS

The class in Public Speaking met at 7:45 last evening. After a short introductory talk, the speakers of the evening were introduced. They were Mrs. Fillmore, Mrs. Palmer, Mrs. Quigley, Mrs. Harpham, Mrs. Schobert, and Hon. H. S. Landon. Each gave a three-minute talk on questions of the Correspondence School Course. Then Mr. Lowell Fillmore spoke on the five principal requisites for a public speaker.

This is going to prove one of the most beneficial and interesting of the new series of classes at Unity, and we advise you to join before it becomes too crowded.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. R. P. Morton, 203 Texas St., Shreveport, La.

John F. Rabe, 501 N. Raymond Ave., Pasadena, California.

Mary Bright, 3036 Garfield Ave., Minneapolis, Minn.

Joseph Maelle, P. O. Box 117, Ocean Springs, Miss.

Mrs. E. N. Eaton, Kennett, Cal.

Mrs. Florence P. Raab, 526 Territorial Road, Benton Harbor, Mich.

Elizabeth Sutcliffe Lilly, Sunshine Headquarters, 340 Spence St., Winnipeg, Man., Canada.

Mrs. M. E. Holibaugh, Redland, N. M.

Mrs. C. B. Branchard, 190 21st St., Bellingham, Washington.

Mrs. Chas. Huey, 539 2d St., Kalamazoo, Mich.

Mr. and Mrs. F. W. Heidelbach, 1129 Augusta St., Oak Park, Ill.

George B. Ellermeier, Pinole, Cal.

F. Mersfelder, 435 4th Ave., Newark, N. J.

Mrs. Harriet McCormick, 307 S. Howe St., Ft. Collins, Colo.

LESSONS ON INSPECTION

We offer to send our readers "Lessons in Truth," for inspection. We will gladly mail the book to all who apply for it. When the applicant has received the book he may keep it seven days to examine it carefully. If at the expiration of a week's time, he desires to keep "Lessons in Truth," he may remit to us the price of it (\$1.00). If the book is not wanted after it has been inspected, it may be returned to us, in good condition, without any obligation on the part of the applicant.

CHARLES FILLMORE'S WRITINGS

In response to inquiries concerning Charles Fillmore's writings, we here mention briefly the books, booklets and tracts which he has written and that are now in print.

Books

CHRISTIAN HEALING—A course of twelve lessons, with auxiliary chapters and directions for healing. See "Your Power to Heal" on page 549 of this magazine.

TEMPLE TALKS—Fifty-two addresses in five volumes. These are considered Mr. Fillmore's best lectures. The books are offered in paper covers, packed in box, for \$1.00. Cloth bound, the books sell for \$3.00.

Booklets

Philosophy of Denial, 15 cents.

Talks On Truth, 25 cents.

The Only Good, 25 cents.

Finding God, 15 cents.

Directions for Beginners, 15 cents.

Giving and Receiving, 15 cents.

Tracts

As to Meat-Eating.

Attaining Eternal Life.

Casting Out Demons.

A Convenient Season.

Cooperation in Spirit.

The Christ Mind.

Enduring Words.

Fear Not.

Flesh Eating Metaphysically
Considered.

Forgive Us Our Debts.

Gaining the Mastery.

Giving and Receiving.

God Our Support.

Heal the Sick.

Kingdom of Heaven at Hand.

Life and Sex.

Jesus Christ's Atonement.

Jacob and Esau.

Overcoming Power of Divine
Fearlessness.

Overcoming the Poverty Idea.

Modern Spiritual Healing.

Prosperity Thoughts.

Providing Law, The.

Pure Reason and Honest Logic
of Practical Christianity.

Practical Christianity.

Relation of Mind and Music.

Religion and Therapeutics.

Spiritual Judgment.

Substance of Faith.

Talk on Christian Healing.

Truth Demonstrates Itself.

True Courage.

Unreality of Matter.

Unselfishness as a Factor in
Body Sustenance.

Vitalizing Power in Man.

Words of Truth.

Way to Prosperity.

The regular price of these tracts is five cents each; to those who want all (37) of them, we make the special price of 75 cents.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the July UNITY:

CLASS THOUGHT

July 20 to August 20, 1916

Held daily at 9 p. m.

*I thank thee, Father, that thou hast heard the Good Word,
and I am made Whole.*

PROSPERITY THOUGHT

July 20 to August 20, 1916

Held daily at 12 m.

My Word shall not return unto me void, but it shall accomplish its Harvest of Riches, under the Divine Law.

All inspired or mystical Scriptures need to be interpreted, that the prophetic message may be received for the enlightenment of those who are receptive to it. The Master, Jesus Christ, knew and taught that spiritual things must be spiritually discerned, and that reading the words of the Bible was not sufficient as a guide into "the Way." In presenting our "Metaphysical Bible Dictionary" of biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, the author, R. C. Douglas, says that he is aware that he is entering a field comparatively untrodden in modern Scripture study, yet a field where lies concealed mines of wealth in spiritual truth. The Dictionary will be mailed, postpaid, for fifty cents.

TWELVE ISSUES OF "WEEKLY UNITY" FOR 10 CENTS

This valuable periodical will be sent to any person who is not already a subscriber, twelve weeks for 10 cents. This special offer is made so that *Weekly Unity* can be introduced to nonsubscribers at a very low cost. Send trial subscriptions of the *Weekly* to those persons you know who need more happiness, health and prosperity.

Weekly Unity contains a number of departments on practical subjects. The articles are short and to the point and have in them the solution of your problems. Send your name or the name of some friend or person in need, for a trial subscription—three months, twelve issues, for 10 cents.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation is dealt with in "Giving and Receiving," written by Charles Fillmore. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give, not as charity, but as described in this wonderful little booklet. Printed on good book paper, in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. "Giving and Receiving" is inclosed in a handmade envelope. Thirty-two pages; price fifteen cents.



UNITY 6 PER CENT BONDS

If you have money to loan, write to us for particulars about these coupon bonds. Amounts of \$100 and upwards will be acceptable. The interest, six per cent, will be paid semi-annually. Address, Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is \$1.00 a year. (Add 52 cents for foreign or Canadian postage.)

Marshall, Mo.—I am feeling just fine in every way. *Weekly Unity* is a blessing to me, and I thank God many times a day for the help I am receiving.—Mrs. A. S.

UNITY CORRESPONDENCE SCHOOL

Anthony, Fla.—The more I study Lesson Four, the more it seems like the greatest lesson of all. When I first received this lesson it seemed as if it was not meant so much for me as for orthodox people, but I now see it is for me and for all students of Truth. It has been a good help to me in organizing my people or thoughts in this body, making it a true member of the Universal Christ Body.—*H. P. C.*

Santa Monica, Cal.—By reading two UNITY magazines I feel assured that it is "He of whom Moses and the prophets did write." Your teaching is along the line of what my experience and the leadings of the Spirit lead me to believe. I find I cannot ignore the body nor the material universe, neither can I deny or ignore the Spirit with its transcendent powers. Your teaching, method and Christ-like ministry seems to fill the bill exactly. I want to get in line with you. You get a deep teaching in the Bible narratives which I never dreamed of. It seems to me almost uncanny that there should be such meaning stored in those literal everyday happenings of history unless it were all allegory, written by a mystic.—*G. D.*

McDonald, Kans.—I must write again and thank you for the joy that comes to me since I began the lessons. The scales are falling from my eyes, and I see people as they are, children of God. At last I am conscious of a work that the Father would have manifested through me. God in me is Infinite Spirit and I know just what to do.—*B. B.*

Pleasant Plain, Ohio—I give thanks every day for the help the lessons and UNITY and the Concentration Leaves have given me. A crisis in my life would have been almost endurable without the knowledge of abiding help that has been given me.—*A. R. C.*

Leeds, England—I am glad to say I have learned by practice to commune in my heart with the Father as I go about my duties and walk about outside. I get many joys and many demonstrations thus. This is something that the world cannot take away.—*E. M. A.*

Los Angeles, Cal.—This is my fourth lesson. And the peace and joy and quiet that has come to me in studying it (in the face of seeming trials) I want to pass on to every child of God. Praise God, he does bless now.—*A. P. E.*

Sparks, Nevada—This third lesson is the great blessing I have been praying for. I feel I shall never fear lack again. Your prayers are answered and I am quickened to an understanding of Substance as never before.—*J. F. M.*

Indianapolis, Ind.—And now by his grace that only he can give, and gives to all, I return the results of my study of Lesson One. The lesson has been a most beautiful help to me, revealing the Truth, unfolding, awakening and renewing my mind, my consciousness.—*E. E. W.*

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's New's Agency, 233 S. Spring Street.
Oakland—California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1301 P St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggins, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
Ill., Chicago—Unity Society, 709 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—Detroit Metaphysical Alliance, Valpey Bldg.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., Minneapolis—Unity Center, 209 West 15th St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
W. Australia, Perth—Albert, Bookseller, Murray St.
Canada, Toronto—New Thought Alliance, Forester's Hall, 22 College Street.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.
London, W. C.—C. Maurice Dobson, 146 Kensington High St.
Scotland, Edinburgh—Higher Thought Center, 49 Shandwick Place.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth St.

PROSPERITY AND SUCCESS

By SOPHIA VAN MARTER

Author of "Faith That Removes Mountains."

Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding many fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive, Mrs. Van Marter tells a number of incidents of how people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given in this booklet, clearly and with understanding. A brief outline of the contents follows:

The Source from which we may draw whatever we may desire—Our Kingdom, our treasury, our supply—Large fortunes—All real ability is based on spiritual understanding—How to overcome poverty—How to succeed—Abundance of supply—Overcoming circumstances—Ideals are necessary—Satisfaction.

"Prosperity and Success" is bound in Antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope, price 15 cents.

UNITY SCHOOL OF CHRISTIANITY
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

YOUR POWER TO HEAL

Do you realize that within you there is a mighty healing power sufficient to renew your mind and body, and great enough to create prosperous and harmonious conditions for you?

There is just such a power dwelling in you, but until it is quickened and right use is made of its wonderful possibilities it remains latent. You should learn to develop that dormant principle in your soul, for when it is awakened it will draw like a magnet to you the desires of your heart.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book, "Christian Healing," the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price \$1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for \$1.50.

THE FAITH THAT REMOVES MOUNTAINS

By SOPHIA VAN MARTER

It is important and profitable to have an understanding of the law of faith. Mrs. Van Marter places emphasis upon *the law of Faith*, for it is through it, she says, that anything can be done. No good thing shall we lack when we have applied this wonderful law. A number of extraordinary experiences mentioned in the booklet make it a very interesting as well as instructive treatise. "Faith That Removes Mountains" is printed on toned antique paper, with artistically designed Antiquarian cover. The booklet is inclosed in a handmade envelope which matches the binding. Price 15 cents.

FINDING GOD

By CHARLES FILLMORE

Certain spiritual understanding is necessary before it is possible to attain the consciousness wherein we are one with the inspiration of God, and the study of this booklet will help us to gain the fuller realization of our oneness with the Father. "Finding God" is printed on tinted, heavy eggshell paper, with a wide margin. The cover is in colors on Antiquarian paper. Handmade envelope to match the art cover is included. 32 pages; price 15 cents.

IN CHRIST'S GARDEN

By MARY BREWERTON DE WITT

In this refreshing book is found clothed in beauty of style and loveliness of spirit, an inspiring narrative of a soul's experiences in realizing its oneness with the Father. As we enter Christ's Garden and follow, in spirit, the leading of the Master, there is awakened within us a sense of joy and love which develops into conscious spiritual power.

The author gives forth her charming book "Unto those who understand, that their realization of the Divine Love may grow the greater, and unto those who do not understand, that their eyes may be opened to perceive and their ears be opened to hear the voice of the Beloved in all Nature. To those who know love, to those who seek love and to those who know not love."

In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents. Sent to any address, postpaid.

THE UNITY BEAUX ARTS SERIES

This delightful series consists of six dainty booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. We call your attention to the price of 75 cents which we make for the six booklets when ordered at one time. Single copies are 15 cents.

ALL SUFFICIENCY IN ALL THINGS

By H. EMILIE CADY

In this booklet we are taught a wonderful lesson—that of true Prosperity. Its practical instructions are invaluable to all those who are striving to demonstrate abundance.

DIRECTIONS FOR BEGINNERS

By CHARLES FILLMORE

Not only for beginners is this booklet of great value, but to all who have not fully realized God as their more abundant life and never failing supply. Especially is the course of treatment profitable to all who are striving to follow the Christ Principle.

FINDING THE CHRIST IN OURSELVES

By H. EMILIE CADY

In this inspired writing, Miss Cady tells us of our true relation to the indwelling Spirit. This Central Spirit is the Christ—the source of all power, life and substance.

THE PRACTICE OF THE PRESENCE

By JENNIE H. CROFT

This booklet reveals the living Presence within the soul, and shows its power to redeem life from its usual self-conscious and self-considered trend. It tells us how we can practice the Presence of God in the daily life.

THE SUBCONSCIOUS REALM OF MIND

By J. R. RUDE

The subconscious is the finer mentality that penetrates every fiber of man's being, and in this booklet we are told of the unlimited possibilities that exist in this wonderful inner realm. If you have been seeking your good in the outside world, and have met disappointment, you should turn to the universe within.

TRUSTING AND RESTING

By H. EMILIE CADY

In reviewing this most helpful booklet, it is impossible to give you that which is so forcibly felt while reading it—the power and confidence of the trustful Omnipotent Source. The second part of the booklet is devoted to a powerful essay on "In His Name." In it is revealed the creative law of health and success.

The New Oxford Bible

The new Bible is beautifully and durably bound in Keratol, a vegetable composition that looks very much like leather. The binding is excellent; it is stronger than much of the leather used on Bibles. Only an experienced person can tell that the binding is not leather. *No leather or any animal product enters into this Bible or its binding.*

This special Oxford Bible is *self-pronouncing*. Particular attention is called to the proper names and difficult words which are divided into syllables and accented so they may be pronounced correctly.

One good feature about this Bible is that it is indexed. The book has round corners with red under gold edge, with covers overlapping.

All Bible students will find the Teachers' Helps the most valuable for Bible study. Being written by the foremost biblical scholars, *they can be relied upon absolutely.*

There are thirty-two full-page plates, twelve of which are reproduced from photographs of scenes in Bible lands, taken recently and showing conditions as they are today. Also fifteen maps, beautifully printed in colors, and an indexed Atlas to the Bible.

The Helps are the most complete to be found in any Bible, and are arranged with regard to the greater convenience of the student in one alphabetical order. The size of the Bible is $8\frac{1}{2}$ by $5\frac{1}{2}$ inches; weight 48 ounces.

We offer this Oxford Bible with a year's subscription to UNITY Magazine or WEEKLY UNITY for \$3.00.

The Oxford India Paper Edition

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being $1\frac{1}{8}$ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for \$4.50, sent postpaid.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazines he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,

913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender

Address

City

State

Unity Teaches Practical Christianity

UNITY is not a branch of Christian Science or New Thought, and it is not striving to add another sect to the world's surplus, nor set up another church in the earth. This is a *school* in which is taught primitive Christianity. We are striving to set forth in its simplicity what Jesus taught, and as we do this we find that it opens up principles of truth that are acceptable to all men at all times and places. This is proof that the original Christianity of the early church was founded in the very science of Being.

Therefore, the Unity School of Christianity should not be confounded with any of the modern movements that are setting up new standards and establishing new cults.

Christianity was established by Jesus two thousand years ago, consequently there is no necessity for another organization. But those who belong to the original church, which exists in Spirit, should be bringing forth its fruits in their lives. Jesus said, "Go forth; preach the gospel, heal the sick, cast out demons." Whoever is doing this is a member of his church and does not have to be religiously labeled.

We base our whole teaching, healing and salvation upon the atonement of Jesus Christ. We believe in the regeneration and the redemption of the whole man, spirit, soul and body, here and now, through Christ. Our aim is to prove true by our own faith and works, and to help others to realize that Christianity can be used and made practical every day by forgetting and putting away sin. Health, prosperity and happiness will appear when the law of Divine Righteousness is fulfilled, and the "kingdom of heaven" within man brought to outer manifestation.

In view of these facts as to the status of the Unity Society, we are not joining any of the many organizations that seek to combine in religious propaganda. Let every man be free to accept the truth in its most liberal presentation. In our National Constitution is the proclamation that all men are "born free and equal." Now let us give them the same liberty in the "new birth."

UNITY SCHOOL OF CHRISTIANITY
915-917 Tracy Ave., (Unity Building) Kansas City, Mo.

From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth:



AM Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

FEBRUARY 1916



CONTENTS

The Day is at Hand, <i>Charles Fillmore</i>	92
An Allegory, <i>Caroline Belcher</i>	99
The One Thing Needful.....	101
Health is Catching, <i>Charles Fillmore</i>	103
The Forgiveness of Sin, <i>F. M. H.</i>	107
Thy Granted Prayer (poem).....	115
<i>Saidee Gerard Ruthrauff</i>	
God Bless You (poem), <i>Selected</i>	116
The Study.....	117
Faith's Assurance (poem), <i>Alice C. Derby</i>	118
Ideals.....	118
Friendship, <i>Emerson</i>	121
Testing.....	123
Searching for God.....	124
Answers to Questions.....	125
Questions.....	127
Sunday Lessons.....	128
Some Early Vegetarians.....	128
Sense Confusion Overcome.....	130
Innocence Its Own Defense.....	133
Watching One's Thoughts.....	136
Cyrus Rebuilds the Temple.....	138
Society of Silent Unity.....	141
Class Thought and Prosperity Thought.....	141
Thoughts for Daily Meditation.....	142
Extracts from Letters.....	143
God Speaks to Man in Sleep.....	150
Some Dreams.....	151
Demonstrations of the Law.....	151
Publishers' Department.....	168

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

MARCH 1916

CONTENTS

Life (poem), <i>Mary E. Hawley</i>	181
Jesus Christ, the Seed of the New Race	183
<i>Ella Miller Cheshire</i>	
A New Bible and a New Race, <i>H. D. Jenkins</i>	186
The Way of the Cross, <i>Cora Ransier</i>	191
First Steps in Regeneration, <i>Charles Fillmore</i>	199
Scripture Translations, <i>A. Johnson</i>	202
Daily Helps, <i>Selected</i>	205
The Study	209
Growing	210
Justice and Mercy	211
"And Satan Came Also"	213
According to Jesus Christ, <i>F. B. W.</i>	215
Answers to Questions	216
Founded Upon a Rock (poem),	218
<i>Saidee Gerard Ruthrauff</i>	
Life's Relations (poem)	219
Sunday Lessons	220
A Psalm of Deliverance	220
Harmonizing the Arbitrary Will	221
Belshazzar's Feast and Fate	223
Order and Loyalty to Spirit	226
Society of Silent Unity	229
Class Thought and Prosperity Thought	229
The New Name	230
Continuous Prayer	231
Thoughts for Daily Meditation	231
Extracts from Letters	232
God Writes to Man	241
Demonstrations of the Law	249
Publishers' Department	258

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

APRIL 1916



CONTENTS

The Guardsman (poem), <i>Wm. A. Drake</i>	273
Prayer, <i>Jean Berry</i>	277
How to Cure Fear, <i>Elinor Moody</i>	282
Crucifixion and Resurrection, <i>Charles Fillmore</i>	287
Editorial Notes	292
The Study	303
The King's Business	304
Divine Order in Eating and Drinking.....	305
Questions and Answers	306
Notes from Students' Lessons and Letters.....	308
The Protective Law of Nonresistance.....	312
<i>Howard A. Colby</i>	
Sunday Lessons	314
The Enthusiasm of Prayer.....	314
Vigilance in Thought Protection.....	316
Do Not Parley—Work.....	319
The Joy of Observing the Law.....	321
Affirmations for the Faithful.....	324
Society of Silent Unity.....	325
Class Thought and Prosperity Thought.....	325
Thoughts for Daily Meditation.....	326
Extracts from Letters	326
Demonstrations of the Law.....	331
Publishers' Department	347

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

MAY 1916



CONTENTS

Promise of the New Earth (poem)	367
The Mighty Trinity, <i>Elizabeth Thomas</i>	373
Soul Breathing, <i>H. Louise Burpee</i>	378
Little Contributions	385
The Beautiful (poem)	394
The Study	396
The Beauty of Holiness	397
Proclaim Liberty	399
Finding Inner Satisfaction	400
Answers to Questions	401
Taking the Mastery, <i>John Wesley Koehler</i>	404
Sunday Lessons	413
Review	413
First Signs of Regeneration	414
The Truth Realized	416
The Real Man Appears	419
Holy Spirit Guidance	421
Society of Silent Unity	424
Class Thought and Prosperity Thought	424
Love One Another	425
The Sun-Kissed Food Family	428
Departments of the Unity School	428
Extracts from Letters	430
Thoughts for Daily Meditation	434
Demonstrations of the Law	435
Publishers' Department	443

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JUNE 1916



CONTENTS

The Invisible Resource, <i>Charles Fillmore</i>	459
Why Tonsils Should Not Be Removed.....	469
<i>Theo. H. Winans, M. D.</i>	
Jesus' Illustrations	471
Ye Must Be Born Again, <i>Adela M. Curtis</i>	478
The Study	480
The Game of Life.....	481
The Uplifting of Love.....	483
Answers to Questions.....	487
From Our Textbooks.....	489
Sunday Lessons	493
Dual States of Consciousness.....	493
The Growth of Strength and Wisdom.....	495
The First Baptism.....	498
The Second Baptism.....	501
The Apocrypha	504
Society of Silent Unity.....	510
Class Thought and Prosperity Thought.....	510
Prayer for the People.....	511
Thoughts for Daily Meditation.....	511
Definitions and Distinctions.....	512
Extracts from Letters.....	513
Demonstrations of the Law.....	519
Publishers' Department	533

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SPOKEN OVER THE ROUND WORLD,
WHICH THOU OUGHTEST TO HEAR,
WILL VIBRATE ON THINE EAR.

EVERY PROVERB, EVERY BOOK, EVERY
BY-WORD THAT BELONGS TO THEE FOR
AID OR COMFORT, SHALL SURELY COME
HOME THROUGH OPEN OR WINDING
PASSAGES.

EVERY FRIEND WHOM NOT THY FAN-
TASTIC WILL BUT THE GREAT AND TEN-
DER HEART IN THEE CRAVETH, SHALL
LOCK THEE IN HIS EMBRACE.

—*Emerson.*

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